THE

# CHRISTIAN JOURNAL,

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## Documents respecting Bishop Hobart.

(Continued from page 316.)

*Protestant Episcopal Clergy of Baltimore.*

AT a meeting of the clergy of the Protestant Episcopal Church, residing in Baltimore, held at the parsonage of St. Paul's church, on the 17th Sept. 1830, the Rev. Dr. Wyatt was appointed chairman, and the Rev. Dr. Henshaw, secretary. The afflicting intelligence of the decease of the Right Rev. Bishop *Hobart*, of the diocese of New-York, having been communicated to the meeting by the chairman, the following resolutions were adopted:—

*Resolved*, That the clergy of the Protestant Episcopal Church, residing in Baltimore, Maryland, have heard, with the deepest sensibility, of the removal, by death, of the Right Rev. *John Henry Hobart*, D. D., bishop of the diocese of New-York, from a field of usefulness irradiated by his virtues and labours: and that they esteem the event as a calamity to be deeply deplored by the Church in the United States.

*Resolved*, That they entertain a grateful and respectful sense of his eminent talents, his fervent piety, his devotion to the cause of the Church, and his untiring and conscientious zeal to promote her interests.

*Resolved*, That this body respectfully present to the family of the deceased right reverend prelate, to the vestry of Trinity church, New-York, of which he was rector, and to the convention of the diocese over which he presided, the assurance of their affectionate condolence; and that they humbly pray the Great Head of the Church so to overrule the mysterious and afflictive dispensation that it may "yield the peaceful fruit of righteousness to them that are exercised thereby."

*Resolved*, That the members of this body will wear badges of mourning, crape scarfs and hands, customary with the clergy, for 30 days.

*Resolved*, That copies of these resolutions be forwarded to the eldest son, to the vestry of Trinity Church, and to the secretary of the convention of the diocese of the deceased bishop, and that they be also inserted in the public papers.

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*St. Paul's Parish, Baltimore.*

At a meeting of the vestry of St. Paul's parish, Baltimore, held in the vestry-room, Sept. 17th, 1830:

*Resolved*, That the vestry of St. Paul's parish, Baltimore, deeply lament the bereavement which the Protestant Episcopal Church in the United States, and in the diocese of New-York particularly, have sustained in the death of the Right Rev. *John Henry Hobart*, D. D. His ardent piety and eminent talents, his zeal in the cause of the Church, and his manly and masterly defence of her principles, his learned writings, his eloquent discourses, his consistent and unwearied devotion to the best interests of Christianity, entitle him to the gratitude and respect of the Church, in whose service he has so long and successfully laboured.

*Resolved*, That the reading-desk, pulpit, and communion-table of St. Paul's church, be shrouded in crape during 30 days, as a manifestation of the esteem in which the parish held this distinguished and venerated prelate.

*Resolved*, That the rector be requested to forward copies of the above to the family of Bishop *Hobart*, to the vestry of Trinity church, of which he was rector, and to the secretary of the convention of the diocese of the deceased bishop. W. E. WYATT, *Rector*.

*Henry Hall*, Reg.

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*From the New-York Courier and Enquirer of September 16.*

The death of Bishop *Hobart* has cast a gloom upon a large and extensive circle in this state. Cut off in the midst of usefulness—in the height of his reputation—in the very middle of his labours—few men have left behind so high a character for intelligence, piety, and pure religion. He was the very model of the Christian, blending with the dignity of the patriot the learning of the scholar, and that amenity of manners which characterizes the finished man. Through the whole course of his life he has been conspicuous for the most unsullied virtues and highest order of talents.

We were preparing a brief summary of his useful and eventful life, but found our materials deficient, and at a late hour last evening called upon a friend, who was intimately acquainted with his virtues, for assistance. He cheerfully complied, and immediately furnished us with the following hasty, but eloquent sketch. Many of our readers will recognise in it the language of one who is highly appreciated by his fellow-citizens.

RIGHT REV. JOHN HENRY HOBART, D. D.

The name of this distinguished prelate is now consecrated by the hand which has removed him from our sight. He rests from his labours. We see his crosier broken; we see his mitre fallen from his brow. After a short illness, he has suddenly disappeared from the

midst of a wide field of influence and usefulness, which it is the lot of very few to occupy. He was a burning and a shining light. And while we are arrested by the solemn thought —*he is no more*—we may appropriately take a retrospective glance at the history of his eventful life.

He was born in the city of Philadelphia, in the year 1775. From his earliest youth he was distinguished for great activity of mind and great energy of character: so that, when a lad, he particularly arrested the attention of the Right Rev. Dr. *White*, bishop of Pennsylvania, now at the advanced age of four-score years, and presiding bishop of the American Episcopal Church. Young *Hobart* then awakened in the mind and heart of that right reverend worthy, a strong feeling of admiration and attachment, which was cherished and perpetuated for the long term of fifty years. And the precocity of his early youth by no means disappointed the anticipations of his most ardent friends. His literary and scientific studies were pursued at Princeton College; in his eighteenth year, (A. D. 1793,) he received there the highest honours of his class; and in the same venerable seat of science he then occupied the place of tutor. When twenty-four years of age, (A. D. 1799,) he was admitted to holy orders in the Protestant Episcopal Church; and by a long and consistent attachment to its forms and creed, he evinced that he was among the Church's most devoted sons. With a prompt memory and ready pen, he was ever prepared to "*prove* all things," and with a glowing fervour he thought it right to "*hold fast* that which is good."

Dr. *Hobart* was pre-eminently a *ready* man. With him, thought was almost intuition. Both in his private intercourse and in the performance of his public functions, he evinced the greatest promptness at all times. There are not a few of the most happy efforts of his mind, that are the results of unexpected calls on his resources, and the glowing efforts of no more than a few hours.

The first congregation of which he had the pastoral charge, was that at Hempstead, Long-Island. But in the year 1800, he was called to occupy the place of an *assistant minister of Trinity church*, in this city. His friends at that period well remember his successful efforts as an eloquent divine and able preacher. His rare talents, in the prominent situation which he occupied, were soon known and valued. He was chosen, in the year 1811, assistant bishop of the diocese of New-York, to succeed the Right Rev. Dr. Moore, on his demise; and in Trinity church, in this city, he was consecrated to the Episcopal office by the Right Rev. Dr. *White*—Bishop Provoost, of New-York, and Bishop Jarvis, of Connecticut, being present and assisting. For more than nineteen years he occupied the chair of the Episcopate in this extensive diocese. Through good report and through evil report, he maintained a course of policy which he thought most conformable to Scripture and ancient usage. And the success of his indefatigable labours testify that he did not toil in vain. It will be the pleasing task of his biographer to portray his varied and effective labours in the Church.

In all his views he was devoted to the form of ecclesiastical government, which he sincerely believed to be the most venerable and truly apostolic. It was the deep conviction of his own mind, and the undeviating tenor of his exhortations to his clergy.

*Antiquam exquirite matrem.*

Bishop *Hobart* was an American in all his feelings. In the year 1823, for the benefit of his declining health, he visited Europe. But in the palaces of European prelates he learned to be attached, more than ever, to the institutions of his native land. Abroad, he saw the dignitaries of the Church, not unfrequently, sustained by the mere pomp and circumstance of office; but he rejoiced that our maces, and escutcheons, and titles of honour, are the esteem and attachment of an independent and enlightened people.

In his peculiar station, and for the time in which he acted, he was endowed with qualifications to be eminently useful. He was raised up by God, to accomplish what could not have been accomplished by any but a mind and frame like his. He never tired; he knew no fear. In the conflicts which dismay less vigorous minds, he rose aloft upon the troubled billows. Where others would despond, he triumphed. And by a rare knowledge of men as they are, he swayed at will the hearts of thousands.

With his usual zeal and deep interest in the promotion of his good work, he projected an extensive plan of visitation to the remote parts of his diocese; but he had scarcely entered on the labour of its execution, when a bilious fever arrested him in his career. He lay upon his bed of sickness at Auburn for ten days, until the morning of Sunday, September 12th. An account of his emotions, at his last trying hour, yet remains to be disclosed, by those who were near to him at that solemn crisis. But whatever it may be, there is a pleasing persuasion in the thought that he was released from pain at that hallowed season which is the appropriate emblem of the rest which remaineth for the people of the Lord. At the age of fifty-five years, he died on the field of duty. And when the turmoil of selfish interests shall have been stifled, posterity will pronounce impartially upon his character, and place his name among those of the illustrious dead!

The remains of our universally beloved fellow-citizen will probably arrive in town at an early hour this morning, by the steam-boat, which left Albany yesterday afternoon. It was supposed that they would have arrived last evening, and a large number of clergy and laity went in procession to the steam-boat, for the purpose of accompanying them to his late residence. We have no doubt but a similar procession will be formed this morning.

The clergy met at the residence of Dr. Lyell in the evening, but in order to give more of their number an opportunity of uniting with them in expressing their opinions on this melancholy occasion, adjourned, to meet again after the funeral rites shall have been performed. Should the remains arrive this morning, these rites will be performed in St. John's chapel; after which the procession will move to Trinity church, and the body be deposited beneath the chancel of that venerable edifice, in which his voice was so often heard pointing out the road to that mansion in the heavens, to which, we doubt not, his pure spirit has already taken its flight.

*From the New-York Mirror.*

**RIGHT REV. JOHN HENRY HOBART, D. D.**

*Pro Ecclesia Dei.*—Hooker's last words.*

As if in the illusion of a dream, we find that this illustrious prelate has suddenly disappeared. His absence sheds a general gloom over the city. Thousands lament that the cherished light of their holy altar is unexpectedly extinguished. As with deep reverence we turn toward the high priest, we are called to mourn that he is moved from the ministration of the Lord's sanctuary. He has been withdrawn from earth; and now only can we discover how faithfully he kept alive the hallowed flame, and how emphatically he was a great man in Israel.

His first dawning boyhood promised a bright day; and this promise was most splendidly realized. Born in the city of Philadelphia, on the 14th day of September, in the year 1775, he spent there the interesting period of his youth. In him were happily associated, even in his early life, those intellectual and moral traits of character which are the germs of all true greatness. He had a mind that never wearied; he had a nerve that never was relaxed.

His rare qualities attracted the attention and enlisted the esteem and love of many, who were his superiors in age. When he was yet a lad, great things were predicted of him. His intellectual and moral standing, both at school and in college, won the greatest meed of commendation for his talents, his deportment, and his untiring industry. At Princeton, when in his nineteenth year, he graduated with great reputation. He received the first honours of his class. He was then elected tutor, and was thus led to linger, for a time, on the same classic ground. But he had resolved to make a dedication of his soul and body to the sacred functions of the ministry of Jesus. He soon left his literary toils, to enter on this hallowed work. While in his college course, he had very often been induced by his young friends to make a declaration of his religious views. And so ardently did he espouse, even at that early period, before his nineteenth year, the cause of primitive Episcopacy, that his fellow-students frequently alleged he would *one day be a Bishop.* He was, at the very heart, a Protestant Episcopalian. He approached the altar with a firm step, when, in his five-and-twentieth year, he was ordained; and so zealous, so laborious, so undeviating was his devotion to the distinguishing principles of Episcopacy, that in the American Church he became, at last, the very chief of the apostles.

As a preacher, he was devout, earnest, and solemn. His enunciation was peculiarly dignified; and his expositions, his expostulations, his entreaties, and his appeals, were framed after the best models of those great men who have declared, in our own tongue, the wonderful works of God. He had a peculiar delight in the works of Hooker, Barrow, Hall, Horsley, Waterland, and kindred spirits. He breathed much of their devotion in the exercises of the pulpit; and in his polemical controversies, from the same quiver which supplied them with shafts he drew his powerful weapons. "Evangelical piety and apostolic order" was his motto.

* For the Church of God.

The first field of his ministerial efforts was the church at Hempstead, Long-Island. Both there, and when first called to be an assistant minister of Trinity church, in this city, his sermons were committed to memory with great care. His increasing duties and engagements soon rendered it impracticable for him to pursue this course, and he abandoned it. But, by the change, he lost little of his power to arrest and to engage his hearers. It often happens that an intellect, by no means transcendent, may light up, by the fires of youth, a fitful, evanescent popularity. But to maintain a splendid reputation in the pulpit, for a long term of time, demands the effort of no ordinary genius. Dr. *Hobart* was a popular preacher in our city for the space of nine-and-twenty years. He was not a blazing meteor, but a burning and a shining light, that continually increased in splendour. His last efforts were among the very best that he produced.

His numerous unexpected calls to write, would often not admit of careful and deliberate composition. But he was ever prompt, on the most sudden and extreme emergencies. His pen was always ready; and it was always able.

When the infirmities of the late Bishop Moore, of New-York, required that an assistant bishop should be elected in the diocese, Dr. *Hobart* was the choice of the convention; and in the year 1811 he was duly consecrated. He forthwith entered on the duties of his high office with a distinguished earnestness and energy. The diocese numbered in its convention, at that time, *less than thirty* clergymen; and in the whole region west of Utica, there was but a *single* missionary crying in the wilderness. At the last convention, (A. D. 1829,) the number of the clergy had increased to *a hundred and thirty-four;* and in the western counties there were *more than thirty* missionary heralds, lifting up their voices in the name of Christ and of his Church. For nineteen years, the heart that has now ceased to palpitate was glowing with a warm interest in that holy cause, which it espoused as the great cause of the divine Redeemer. Among the prelates that adorn the Church in our land, the late mitred worthy was

"The greatest champion of the cause."

Over the largest of the American dioceses he has left memorials of his Episcopate, which will never be forgotten. He was a valiant spiritual veteran. "The Church," said he, in one of his most popular discourses now in print, "the Church, in her faith, her ministry, her order, her worship, in all her great distinctive principles—maintain her at all hazards. For, amidst the agitations and tumults of error and enthusiasm, she is the asylum of the great and good; amidst the conflicts of heresy and schism, she is the safeguard of the truth as it is in Jesus—of all that he and his apostles ordained—to advance the salvation of a lost world."

With an untiring hand, for almost twenty years, he bore the ark of God into the remotest corners of his vast diocese, an extent of forty-six thousand square miles. And wherever the ark rested, there was a blessing from the Lord. But his intense efforts could not be longer borne—his frame sunk under his extreme exhaustion; and it might be truly said, he lived and died for the Church of God—is

the last words of the immortal Hooker, "*Pro Ecclesia Dei.*"

In his private intercourse he combined many of the most admirable qualities. He was embarrassed in no circle where he appeared. He was polite, conciliating, affable; with a retentive memory and lively mind, he could at once identify, in social interviews, the countenances of all those whom he had ever seen. Abroad, he was a cheerful guest; at home, he entertained with an unbounded hospitality. The rich and poor have lost in him a noble, generous friend.

The wide influence which he secured by his great talents and attainments, seemed like a magic charm. His voice was the prompt voice of thousands; and for this they had high sanction. "I have known," says the venerable Bishop *White*, of Pennsylvania, in a letter to a friend, just published in a daily paper of this city, "and have had occasion to remark the character of my now deceased friend, from his very early boyhood; and can truly say, that I have never known any man on whose integrity and conscientiousness of conduct I have had more full reliance than on his."

When such a man, such a prelate, has moved before the public eye, engaged their understandings, warmed their hearts for thirty years, his sudden exit from the world must cause a deep sensation in all ranks. And it was so. In the full possession of his faculties, in the fifty-fifth year of his age, the dying prelate, amid the most hallowed and triumphant sentiments of our faith, was called to resign his soul into the hands of his Redeemer. He was at Auburn, on his annual tour of duty; but a bilious fever there arrested him in his career. For ten days he lay upon his bed of sickness; and with two of his devoted clergy and one of his affectionate sons at his bedside, he departed at the early dawn of the sweet day of rest!

Soon the melancholy tidings reached the city. Like an electric flash, it instantaneously arrested all. All felt the shock; and by its suddenness and its severity they were bewildered, they were palsied. The remains were brought to the metropolis. Amid the most general, solemn, touching sympathies, they were conveyed to the ancient church of Trinity parish, and with impressive funeral rites they were there reposited beneath the holy sacramental altar. All the churches in the city are now veiled in solemn weeds; all the clergy and vestrymen, the religious and benevolent societies, and a great number of the leading members of our community, attest their sorrow by some funeral badge. The diocese cannot repress her grief; her sister dioceses sigh responsive. The beacon is extinguished; there is an awful gloom!

It will be the work of his biographer to give the full testimony of this great apostle with so bright a name—to tell of his distinguishing characteristics, and his writing, and his extensive influence, and his triumphant death. But when this towering son of our soil, that so lately stood among us, has been just felled; and standing by the newly prostrate trunk, as we now view its branching honours, and contemplate its rich foliage and its precious fruits, that were for the healing of the nations, as they lie scattered in profusion at our feet; we are irresistibly impelled to gather at least a small *memento* of what so late stood in majesty and pointed to the skies.—S.

*From the New-York Evening Post of September 15.*

*Death of Bishop Hobart.*—Yesterday we stated that nearly all expectation of Bishop *Hobart's* recovery had been given up, but we did not so soon expect to receive the melancholy intelligence of his decease. The news was brought to the city by last evening's steamboat. He expired at Auburn, on Sunday morning last, September 12th, in the 55th year of his age.

The death of Bishop *Hobart* has left in the Church to which he belonged, a void which will not soon be filled. He was settled in this city, as a minister of the Protestant Episcopal Church, in the year 1800. In the year 1811, he was consecrated as a bishop in the diocese of New-York, and for the space of nineteen years exercised the duties of his distinguished station in a manner to which all denominations gave the praise of fidelity, zeal, and ability. Few prelates ever possessed in so remarkable a degree the love and esteem of those over whom they were placed. In private life, his manners were amiable and engaging, at the same time that they were marked with great openness and frankness.

The cause of his death was a bilious attack. He had left New-York on the 5th of August, on his visitations to the churches in the western part of his diocese. While at Auburn, he was seized with the disorder which finally terminated his life. At the house of the Rev. J. C. Rudd, in that village, he received every attention which kindness and affection could procure, or skill bestow. On the 6th instant he had partially recovered, and was pronounced to be out of danger. On the 9th a relapse took place; and although the best medical aid was procured, he continued sinking until the morning of the 12th, when he expired. His son, Dr. William Hobart, had arrived to witness his last moments; and he earnestly desired to see his wife before he died, but his wish was not granted. She had arrived at Albany, on her way to Auburn, when she received the afflicting news of his death.

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*From the (New-York) Commercial Advertiser of September 15.*

*Death of Bishop Hobart.*—We have the painful duty of announcing the death of the Right Rev. *John Henry Hobart*, bishop of the Protestant Episcopal Church of this state. He died on the last Sunday morning, at Auburn, which place he was visiting in the tour of his diocese. He was in the 55th year of his age, and for more than eighteen years had discharged, with honour and fidelity, the important duties of the Episcopal office. In 1823, he visited Europe, for the restoration of his shattered health; he returned to prosecute his labours with his wonted assiduity, and is now suddenly taken, in the maturity of his energies, from the scene of earthly toil to the heavenly reward of a faithful servant. With him the dignity of his station was no sinecure. Unwearied in his activity, and unwavering in his principles, he gave his life and soul to the promotion of the interests of the Church over which he presided. To her he dedicated the native strength of his mind, the treasures of his learning, and the power of his eloquence. She has lost a persevering friend and advocate, as well

as an honoured prelate. In the loss of Bishop *Hobart*, society has much to lament. The light that was set in the golden candlestick of the Church, diffused its enlivening beams over the circle of an extensive acquaintance. Others may succeed to his ministry, and emulate the zeal of this distinguished divine at the altar of religion, but friendship must still weep over the ardour and the benevolence which death has extinguished.

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*From the New-York Daily Advertiser of September 15.*

The Protestant Episcopal Church in the diocese of New-York have met with a severe loss in the death of Bishop *Hobart*, the account of which reached this city last evening. Indeed, it is difficult to see how it will be supplied. The energy of character which he has displayed since his elevation to the highest office in that Church, has rarely been equalled; and his exertions in promoting its interests have been unexampled.

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*From the New-York Standard of Sept. 15.*

We learnt by last evening's steam-boat from Albany, with deep and solemn emotions, that the Right Rev. *John Henry Hobart*, Protestant Episcopal Bishop of this diocese, died at Auburn, Cayuga county, on Sunday last. We have not received particulars, and if they were at hand, words would fail us to express our sense of the heavy bereavement to the Church over which he has long presided, with eminent piety, unceasing watchfulness, and indefatigable industry, in the discharge of his varied, extensive, and arduous duties; or of the vacuum such a man leaves in the social circle, in the family groupe, and, indeed, in the entire moral sphere of which he was the bright centre wherever he appeared. As a divine, a scholar, a Christian—in short, as an active and useful citizen, few in our country have equalled this lamented prelate.

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*From the New-York Evening Journal of September 15.*

*Death of Bishop Hobart.*—Intelligence was received last evening, of the demise of this distinguished and much respected prelate. He died at Auburn, on Sunday morning, after a severe illness, brought on during his visitation of the churches in the western counties. The anxiety manifested during his illness was great, and his death will occasion much grief, not only to the Church and his very numerous personal friends, but to the community generally. For although there may be a difference of opinion, even in his own Church as well as among others, as to the High Church claims which the bishop uniformly maintained, yet all will unite in awarding to him the high praise of being an honest man, and a fearless and faithful defender of what he deemed the truth. His frank and unassuming manners, his unparalleled industry, and his uncommon tact in the despatch of business, made him the pride and admiration of his diocese, and elevated him to a rank which few diocesans in this or any other country have ever attained. His remains were brought to this city for interment.

*From the Family Visiter, (issued Sept. 18.)*

BISHOP HOBART IS NO MORE!

In the course of a visitation of his diocese, he was taken ill of bilious fever, at Auburn, Cayuga county, New-York, and remained there under the solicitous and affectionate care of the Rev. Dr. Rudd. On the 9th a relapse came on; and on the morning of the 12th, the day of Christian rest, he entered into the "rest eternal."

Thus in the midst of his career of duty, discharged with the unshaken constancy and unwearied zeal so eminently his own, he has been called to attend his Lord. We cannot *yet* estimate our loss. His clergy are bereft of a friend who loved them and watched over them with more than a father's care—of a guide, to whom they could at all times look up with confidence for aid and counsel. His diocese is deprived of half its strength. The Church is left destitute of her firmest pillar. The *Sunday School Union*, from its beginning, has had no faster friend—no supporter of half his efficiency. In all the institutions by which our branch of the Church of Christ is to be supported and enlarged, he was *the head* to connect and regulate, *the heart* to send life and vigour through every member. Let who would slumber at their posts, his eye was ever wakeful, his hand was ever ready. He was himself, emphatically, "instant in season and out of season," ready on all occasions "to preach the word, to reprove, to rebuke, to exhort with all long suffering," where need was. And his personal activity was the least trait in his usefulness:—his almost unlimited, but fully deserved influence over all connected with him, was unceasingly exerted in his Master's cause. To him all looked for direction, from him all received spirit, zeal, and energy.

He has died as he lived—strong in the faith of a crucified Redeemer—devoted to the Church which He purchased with his blood. The "night" has overtaken him, but he "worked while it was day."

For us who remain, though God has "smitten the shepherd," He will not suffer "the sheep to be scattered." That "*the* Lord *will provide*," is our consolation and support, under a bereavement which no other consideration could render tolerable.

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*From the New-York American of Sept. 17.*

*Funeral of Bishop Hobart.*—The remains of the lamented bishop of this diocese reached this city yesterday morning, in the steam-boat Constellation, from Albany, and were interred with the appropriate ceremonies last evening, beneath the chancel of Trinity church.

The procession formed at his late residence in Varick-street, in the following order:—

The Clergy.
Pall Bearers—CORPSE.—Pall Bearers.
Mourners.
The Assistant Ministers of Trinity Church.
The Church Wardens and Vestrymen of Trinity Church, as mourners.
Physician to the Family.
Acting Governor of the State.
The Mayor of the City.
The Faculty and Students of the General Theological Seminary.

The Faculty and Trustees of Columbia College.
The President of the Senate, and the Court for the Correction of Errors.
The Judges of the several Courts.
The Vestries of the several Episcopal Churches.
Society for Promoting Religion and Learning in the State of New-York.
The New-York Bible and Common Prayer Book Society.
The Auxiliary New-York Bible and Common Prayer Book Society.
The New-York Protestant Episcopal Missionary Society.
The New-York Protestant Episcopal Tract Society.
The New-York Protestant Episcopal Sunday School Society.
The Trustees of the New-York Protestant Episcopal Public School.
The Trustees of the New-York Protestant Episcopal Press.
The Literary and Philosophical Society.
The New-York Historical Society.
Trustees of the City Library.
Citizens.

The procession moved at a quarter before five, and arrived at Trinity church about half-past six. It was preceded by nearly eighty clergymen, and extended about a mile in length —the number of persons belonging to the various societies to whom places were assigned, being about 700. The church, and the streets through which the procession passed, were thronged to excess. The burial service was read by bishop Moore, of Virginia, assisted by the Rev. Dr. Lyell and the Rev. Mr. Schroeder. After the service, an impressive and affecting discourse was pronounced by the Rev. Dr. Onderdonk, from the 35th verse of the fifth chapter of John:—

"He was a burning and a shining light; and ye were willing for a season to rejoice in his light."

The earth which closed over the remains of this venerated individual, has seldom held one more deeply deplored within its bosom. Beside the irreparable loss to the religious society of which he was the head, and the bitter bereavement to the circle of his immediate friends, the public at large have sustained a lamentable deprivation in the withdrawal of so active a character from the scene of his usefulness.

"Be ye wise as serpents, yet harmless as doves," is the precept which seems to have guided the conduct of Bishop *Hobart* throughout his arduous career. Bland, frank, and affable, he mingled with the world like one who knew that the cure of souls is not incompatible with the courtesies of society; and the amenity of his manners conciliated as many as the candour of their avowal taught to respect his opinions. It was these features that gave an almost apostolic colouring to his character, and enabled him, when walking among men in the zealous and indefatigable promulgation of his religious tenets, to claim the reverence even of those opposed to them. But one of the most marked characteristics of Bishop *Hobart*—and it is one that cannot be too highly honoured—was the noble, the almost romantic spirit of patriotism that animated his bosom. His country, her institutions, and her national character, was ever with him a theme of the most glowing enthusiasm: nor was it a blind devotion, a mere instinctive fondness for the land of his birth. His was a cast of mind, above all others, whose observation and research would lead the possessor to scrutinize the structure, and enable him to measure the value of such a political fabric as ours. He had studied the nature of this government in his closet; he had watched its influence upon the character of the people, while in the pursuance of his official duties; he had contrasted it as a whole with the establishments of Europe, and compared it in its details with that from whence it sprung. When to these he had added personal observation, and had witnessed the operations of other systems from the nearest vantage ground, need we remind the reader how energetically and feelingly he poured forth his convictions on the subject?

We need not dwell upon the accomplishments of Bishop *Hobart* as a scholar and a divine, nor assert that, with his talents, they were such as became his eminent and responsible station. The ability and diligence with which he laboured in his vocation are too well known to need commemorating here. But, in addition to the official care and general interest in the welfare of his fellow-men, so unceasingly manifested by Bishop *Hobart*, there was in him a warmth of disposition, that, blending as it did with both his personal and professional character, and giving equal fervour to his friendships and his faith, added ardour to sanctity, and enforced piety with affection. The disappearance of such a man from the accustomed places where his friendly hand was ever stretched out to warn or to support, where his exhortations were always near to admonish, his prayers ever ready to console, is a mournful and a solemn subject for reflection. We would not invade the holiness of sorrow by drawing from such a cause of grief the usual trite consolations; yet surely if men realize in the spirit a reward for deeds done in the body, he has now the recompense that all would attain. He died in the immediate exercise of his duties; and though called at so brief a warning—unlike the son of Aaron, who was struck from heaven for putting strange fire into his censer—the mandate that bade him thither, found him kindling the true flame upon the altar.

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### *Lines suggested by the Burial of Bishop Hobart.*

(From the same.)

Hark! from yon consecrated tower,
At twilight's dim and cheerless hour,
With mournful tone, the muffled bell
Slowly tolls his solemn knell.

With measured step and streaming eye,
And hearts which heave affection's sigh,
Drooping and sad, the mourning throng
In pensive silence move along.

Their feet ascend the house of prayer,
And Zion's sons assemble there,
With budding youth and withering age,
In holy rites their souls engage.

The sacred preacher's voice is heard
Breathing the solace of the *word;*
Praying for hope's celestial pow'r,
To cheer them in affliction's hour.

Alas! their tears do faster flow—
Loud moans attest their heartfelt wo:
*Their burning and their shining light,*
They feel, hath set in death's dark night.

But weep not, soldier of the cross—
Thine, not thy *captain's*, is the loss:
Clothed in the armour of the *Son*,
He fought the fight—the conquest won!
And with triumphant hosts on high,
Now reaps the fruits of victory:
His life approved—his labours done—
*Salvation* crowns her faithful son. C.

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*From the New-York Evening Post of September 17.*

*Funeral of Bishop Hobart.*—The funeral of the Right Rev. *John Henry Hobart*, bishop of the diocese of New-York, took place yesterday afternoon. The procession was formed at his house in Varick-street, at a little before five o'clock. It was exceedingly numerous, and consisted not only of the members of the Episcopal Church, but of respectable individuals of every other denomination, who came to pay this last token of respect to the remains of this eminent divine. Nearly eighty clergymen, it is said, were in the procession, which included also about 700 persons belonging to different institutions and societies, and extended to the distance of a mile. As it proceeded through Broadway, some independent companies, which had been called out that day for military exercise, halted and divided to allow it a passage. The men were ordered to place their arms in the usual position for doing military honours, and stood with their faces bowed on their pieces in a natural and expressive attitude of respect and sorrow.* The procession reached Trinity church about half-past six. So large was the crowd of citizens who attended, that but a small proportion of them could gain entrance into the building. The funeral service was read by Bishop Moore, of Virginia, assisted by Dr. Lyell and the Rev. Mr. Schroeder.

The Rev. Dr. Onderdonk delivered an interesting and pathetic discourse on the occasion, in which he dwelt at some length on the character of the deceased.

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*From the Philadelphia Recorder of Sept. 18.*

The Auburn Messenger, of September 9, mentions the severe illness of Bishop *Hobart*, who has been detained in that village for some time, and of whose ultimate recovery some of the New-York papers speak in the most discouraging terms.

Since the above was put in type, we have received the deeply melancholy and afflictive intelligence of the death of the Right Rev Bishop *Hobart*. This sudden and overwhelming event took place at Auburn, on the morning of the Lord's day, the 12th of September. The bishop was in his 55th year, in the perfect vigour of life, and still possessed of all the intense energy of his talent and character, for the prosecution of the arduous duties of his office. The Episcopal Church in these United States will experience, through all her borders, a powerful sensation at his sudden removal. There are feelings awakened by the news of his departure, to which every heart must yield response. The Church has unquestionably lost one of her most talented, most energetic, most influential prelates. And notes of solemn warning and of excitement to duty come to us double-tongued, when they resound from the grave of such a man, so suddenly, so unexpectedly removed. May his place be abundantly supplied to the diocese, which will mourn his loss with inexpressible sorrow. And may the strongest consolations of divine grace be ministered to the desolate bosoms of a bereaved wife and family, who are left to mourn the loss of the most affectionate of fathers and of friends.

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*From the Episcopal Watchman of Sept. 18.*

*Death of Bishop Hobart.*—Scarcely has our beloved Church recovered from the shock produced by the lamented death of Bishop Ravenscroft, ere she is again, in the mysterious providence of God, called on to shed bitter tears over the grave of another of her best and noblest sons:—Bishop *Hobart* is numbered with the dead!

We will not murmur; though we cannot but sorrow. So bright had been the past career of this distinguished prelate, so reasonable appeared the hope of his future and still increasing usefulness, that the blow which has thus crushed our fond anticipations, falls upon us with more than ordinary weight. For nineteen years has the diocese of New-York been favoured with his watchful care and untiring efforts; and by God's blessing upon those efforts, the Church within its limits has steadily advanced, until she has there attained a degree of prosperity unprecedented in the annals of her growth in this country.

Devoutly do we thank God that he has so long continued to the Church the services of this frank, strong-minded, and warm-hearted prelate; most readily do we pay to his memory our feeble tribute of respect: and whatever may have been the difference of opinion between Bishop *Hobart* and others on particular points, we presume there are none who will not acknowledge his devotedness to his views of divine truth, and his superior mental endowments.

To the clergy of our Church, the recent "doings of death" among their brethren speak in monitory tones. Within a few short weeks, not less than six have been taken from their ranks. This simple fact speaks in appealing language to their hearts—"What thy hand findeth to do, do it with all thy might"—"Be ye also ready, for ye know neither the day nor the hour"—"Pray ye therefore the Lord of the harvest that he would send forth labourers."

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*From the Christian Intelligencer—published in the city of New-York, for an Association of Members of the Reformed Dutch Church*

*Bishop Hobart*—This venerable prelate and active servant of the Lord has been arrested in his energetic labours by an attack of the bilious fever, at Auburn, New-York. We rejoice to learn that the fever has been rebuked and he is now convalescent. The community of which he is so distinguished a member, sympathizes with his flock and his anxious family in the dispensation, and pray for his complete restoration to health, and for his return to his own in the fulness of the blessing of the Gospel of Christ. —[*September* 14.]

* The company by whom this striking and most fit tribute of the soldier of earth to the remains of the higher soldier of the cross, was the corps of *Scott's Cadets*, commanded by Capt. Jackson.

Since writing the [preceding] notice of Bishop *Hobart's* illness and convalescence, we have received the painful tidings of his demise, which took place in Auburn, on the morning of Sunday last. He has ended his laborious ministry on earth on the morning of the day which is a type of the Sabbath that will never end, when his labours will be resumed in an assembly that will never break up.

For Bishop *Hobart* we have for a long time past entertained the warmest friendship. His ministerial activity and the personal enterprise he has ever displayed in promoting the best interests of his Church and the community at large; his great decision of character; his uniform urbanity and agreeable sprightliness of manners, will enrol him among the *mighty dead* of his native country. We condole with his numerous and respectable flock, and with his bereaved family; and we most sincerely pray the great Head of the Church to direct his afflicted Church in the proper choice of a successor.—[*September* 15.]

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*The following Remarks appeared in the same Paper, prefaced to the Account of the last Illness of Bishop* Hobart, *given in the Gospel Messenger.*

As a cheerful but mournful tribute to the memory of a departed friend, who, though not of our communion, was yet a man the like of whom we shall not again soon see serving the Church here below, we publish the following circular entire. He adorned the venerable place he occupied. He was cut down with his armour on him. He fell while on a tour of unceasing labour, and toil, and fatigue. He died as every heroic servant of Christ could wish to be found, fighting and keeping his post; and although a majority of our readers do not belong to the Episcopal family of Christ, yet they will rejoice in witnessing the testimonies of the high esteem in which this excellent and amiable bishop was held by all who knew him.—[*September* 25.]

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*From the Albany Argus.*

*Death of Bishop Hobart.*—It is with no common sensations of regret that we announce the death of the Right Rev. *John Henry Hobart*, bishop of the Protestant Episcopal Church of the state of New-York. This great and venerated prelate expired at Auburn, on Sunday morning the 12th instant, of a bilious fever, and after an illness of seven [ten] days. The hopes that were at first entertained of his recovery, were momentary. He continued to sink under the fatal severity of the attack, until his dissolution, which took place at the residence of the Rev. Dr. Rudd. Dr. Hobart, son of the bishop, was with him during the latter stages of his illness.

Well may the Episcopal Church of New-York, and of the Union, deplore this event. Well may the numerous congregations that have been formed and have flourished under the ministrations of this their gifted spiritual head—and the Church, the interest and prosperity of which were so near his heart—sit down in sorrow and desolation. Indeed, all who venerate worth, high intellectual attainments, sound learning, and an ardent, elevated, and rational piety, will feel and mourn the bereavement

The remains of the lamented Bishop *Hobart* arrived in New-York on Thursday morning. The evening papers of that city contain the order of the funeral, which was to have taken place at half-past four o'clock P. M. of that day.

Every where we hear the voice of sorrow and condolence at an event which has filled the churches with mourning.

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*From the Ontario Repository of September 15 —published at Canandaigua.*

*Obituary.*—On Sunday morning, the 12th instant, at the village of Auburn, in the house of his friend, the Rev. Dr. Rudd, after a short and severe illness, departed this life the Right Rev. *John Henry Hobart*, D. D, bishop of the Protestant Episcopal Church in the state of New-York, in the 59th [55th] year of his age. —The character of Bishop *Hobart* was held in universal esteem, and well merited all the esteem it received. With the most affectionate disposition, and the most affable and engaging manners, he united a steadiness of purpose, which never compromised the interests of truth. Singular facility of expression, a correct judgment, a memory remarkably retentive and ready on all occasions, the affectionate earnestness and most sincere benevolence portrayed in his countenance and manners, gave charms to his conversation which could be duly appreciated by those only who enjoyed the privilege of his acquaintance. In the domestic circle he was truly amiable—a condescending master, an affectionate husband, and a tender father. Although in the pulpit he was every way qualified to shine, yet his grand aim was to be useful. Clear statements of Christian doctrine and practice, sound arguments addressed to the understanding, exhortations and reproofs pressed upon the conscience, urgent persuasion and kind remonstrance, tones and gestures animated and perfectly natural, pathos produced by the overflowings of a pious heart—all these conspired to place him among the first preachers of our country. Not more faithful as the pastor of a flock than as bishop of the diocese, in counsels and admonitions, "in labours and fatigues," to advance the interests of Christ's religion and Church throughout his diocese, he was not surpassed by any of the worthy and excellent prelates of these states. Under the expectation that the memoirs of this excellent man will be forthcoming at no distant day, we close this short sketch of his truly estimable character.

"To change thy mitre for a heavenly crown,
The gain how great!—Can lips of mortal tell
His bliss, who this dull load of flesh laid down,
Among the patriots and the saints to dwell,
Where the full tide of praise through deathless years
shall swell?"

[*Communicated.*

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☞ The foregoing documents, together with those inserted in our last number, from page 297 to page 316, are copied from the appendix to the Rev. Dr. Onderdonk's sermon preached at the bishop's funeral, and are inserted pretty much in the order there observed. What follows have been received since the publication of that sermon: but there are doubtless many warm expressions of the heart from other sources which have not met our eye. Should such be received, they will be given in a future publication.

*St. Paul's Church, Brownville.*

At a meeting of the vestry of St. Paul's church, Brownville, held at the church, on the 1st of October, 1830, the following resolutions were unanimously adopted:—

*Resolved*, That we feel called upon to express the deep sense we entertain of the loss sustained by the American Church, and by the Christian world, in the death of our Right Rev. Father in God *John Henry Hobart*, the late beloved bishop of this diocese:

That, in submitting, as we would hope and endeavour to do, with unmurmuring resignation to God's will, we are impelled by irresistible feeling, to pour out our hearts in the expression of the most profound respect, gratitude, and affection—respect for exalted talents—gratitude for the most persevering and faithful exertions for the welfare of the Church—affection excited by surpassing loveliness of personal character.

*Resolved*, That we deeply sympathize with the afflicted widow and family of the deceased: that, as a tribute to departed excellence, we will put our church in mourning, and wear ourselves the usual badge of mourning for sixty days.

*Resolved*, That a copy of the foregoing resolutions be sent to Mrs. Hobart.

In behalf of the vestry,

THOMAS Y. HOW, } *Wardens.*
SAM. BROWN, }

Attest. E. KIRBY, *Secretary.*

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*St. George's Church, New-York.*

At a meeting of the vestry, held in the vestry-room, September 29th, 1830: Present—Messrs. Walton and Van Wagenen, *wardens*, and Messrs. Wardell, Taylor, Woolley, Burtis, Shatzel, and Bloodgood, *vestrymen*:

Whereas it hath pleased Almighty God to remove from this world our highly respected and deeply lamented diocesan; and that as, on information of that afflictive dispensation, a majority of this vestry informally determined, with a view of manifesting in some small degree their regard for his memory, to clothe the pulpit, desk, &c. in mourning, and to attend his funeral:

*Resolved* unanimously, That the same is fully approved and confirmed.

THOMAS BLOODGOOD,
*Clerk of the Vestry of St. George's Church, New-York.*

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*Church of the Ascension.*

At a meeting of the vestry of the Church of the Ascension, New-York, held October 25th, 1830, the following preamble and resolutions were unanimously adopted:—

The vestry of this church, having been unavoidably prevented, in consequence of the absence or indisposition of several of the members, from holding a meeting since the 12th of September last, take this opportunity of recording their feelings and sorrow, occasioned by the death of the Right Rev. Bishop *Hobart*:

The vestry, not being controlled by the influence of feelings, arising from the sudden intelligence of the bereavement this diocese has sustained in the dispensation of God's wise providence, but after mature reflection, declare, that, by the death of this distinguished prelate, the Church has been deprived of a divine of exalted piety, a scholar of pre-eminent attainments, a bishop entirely devoted to the extension and advancement of her interests:

*Resolved*, That the vestry approve of the course pursued by the rector, in causing the Church of the Ascension to be hung in black, on the receipt of the intelligence of the death of Bishop *Hobart*.

*Resolved*, That the mourning drapery in the church be continued for the usual time.

*Resolved*, That a copy of the above resolutions be transmitted to Mrs. Hobart by the rector.

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*Standing Committee of Maryland.*

Whereas the standing committee of Maryland have heard with deep regret of the removal of the Right Rev. *John Henry Hobart*, D. D. from his sphere of splendid usefulness:

*Resolved* unanimously, That the standing committee feelingly sympathize with the diocese of New-York, Trinity parish, in the city of New-York, and the family of Bishop *Hobart*, in their severe bereavement; and are sensibly penetrated with the magnitude of the loss sustained by religion and the Church, in the death of one of their brightest ornaments, most eloquent advocates, and most successful champions.

*Resolved*, That the secretary of the standing committee be directed to furnish a copy of this resolution to the chairman of the standing committee of the diocese of New-York, the vestry of Trinity parish, and the widow of the deceased prelate.

GEORGE M'ELHINEY,
*Sec. Stand. Com. Md.*

*Parish Church, Queen Anne's Parish, Prince George's County, Sept. 30th, 1830.*

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*General Theological Seminary.*

At a meeting of the students of the General Theological Seminary of the Protestant Episcopal Church, held in the Library, Monday, October 4, 1830, Mr. Lewis Thibou, jun., of the first class, was called to the chair, and Mr. William H. Walter, of the second, appointed secretary. The following resolutions were unanimously adopted:—

*Resolved*, That we embrace the first occasion, on the re-opening of this seminary for the ensuing session, to express our unfeigned sorrow at the death of the Right Rev. *John Henry Hobart*.

*Resolved*, That, as Professor of Pastoral Theology and Pulpit Eloquence in this institution, we feel grateful to the departed prelate for his able instruction and fatherly counsel, and do sincerely mourn that we are to hear his voice and see his face no more.

*Resolved*, That we deem it becoming, as members of an institution under the patronage and care of the whole American Church, to present to the same our warmest sympathies, that one of the fairest pillars of her temple has fallen; that the cross of Christ has lost a valiant soldier, sacred literature a polite scholar and sound divine, eloquence an accomplished

orator, and the world at large a gentleman and an honest man.

*Resolved*, That we present to the presiding bishop of our Church, the eminently pious and truly patriarchal *William White*, our unaffected grief, that he is called to lament the death of one who had been his favourite pupil in youth, his pride in manhood, and his glory and staff in maturer age: and that we implore the Father of Mercies that he may so sanctify this dispensation to him, that, in the end, as with holy Jacob of old, his grey hairs may not be brought down in sorrow to the grave.

*Resolved*, That we tender to the trustees and faculty of this seminary, our deep regret for the bereavement they have sustained, under Divine Providence, of a valuable associate and brother.

*Resolved*, That it becomes us, as members of a seminary situated in this diocese, to mourn the grievous loss of a prelate and shepherd of the flock of Christ, under whose auspices, by the blessing of Almighty God, churches without number in this state have been planted, and by whose surpassing zeal and self-devotion in the cause of his heavenly Lord, the wilderness and solitary place have been made glad, and the desert has rejoiced and blossomed like the rose.

*Resolved*, That we respectfully present to the afflicted consort and bereaved children of the deceased, our heartfelt condolence for the loss of a devoted husband and an affectionate father.

*Resolved*, lastly, That as a testimony of respect for the memory of our departed instructer and friend, we will wear crape upon the arm until Christmas.

LEWIS THIBOU, Jun. *Chairman.*
WILLIAM H. WALTER, *Secretary.*

—

*Columbian Peithologian Society, New-York.*

At the first regular meeting of the Columbian Peithologian Society, after the college vacation, held October 8th, 1830, the following resolutions were unanimously adopted:—

This society having heard, with feelings of unfeigned regret, of the demise of the Right Rev. *John Henry Hobart*, D. D., the senior warden, and a member of the board of trustees of the institution with which we are connected; and being anxious, upon the earliest opportunity that has been offered us, to express our opinion of the talents and exalted worth of this illustrious prelate—do, therefore,

*Resolve*, That the melancholy event that has removed from the sphere of his labours, in the height of all his splendour, and in the midst of his extensive usefulness, this eminent individual, has deprived society of one of its brightest ornaments, religion of one of its most devoted servants, the cause of literature and science of one of its most talented sons, and this college, with which he was long and usefully connected, of one of her most zealous and efficient friends and supporters.

*Resolved*, That this society will ever hold in grateful remembrance and veneration the memory of this esteemed prelate, for the warm and generous feeling he has ever manifested in its behalf.

*Resolved*, That a copy of these resolutions be communicated to the eldest son of the deceased, by a committee to be appointed for that purpose; and the same be published in two of the daily papers.

JOHN L. VANDERVOORT, *President.*
WILLIAM C. RUSSEL, *Secretary.*

—

*Convention of the Eastern Diocese.*

Lowell, Oct. 2, 1830.

*To the Rev. Benjamin T. Onderdonk, Secretary of the Convention of the Diocese of New-York.*

REV. AND DEAR SIR,

At the annual meeting of the convention of the Protestant Episcopal Church of the Eastern Diocese, held in Trinity church, Boston, Wednesday, September 29, the following preamble and resolutions, offered by the Rev. Alonzo Potter, and seconded by the Rev. George W. Doane, were passed by unanimous vote of the convention:—

Whereas, by a sudden and most afflictive dispensation of Almighty God, the Right Rev. *John Henry Hobart*, bishop of the diocese of New-York, has been removed from the scene of his earthly labours: and,

Whereas, by his death, the cause of Christianity has been deprived of an able and fearless advocate, the interests of the Protestant Episcopal Church of an enlightened and zealous champion, the institutions of learning of a liberal and unwearied patron, and our sister diocese of New-York of a most indefatigable, self-denying, and successful shepherd: therefore,

*Resolved*, That this convention entertains a lively and grateful sense of the services which have been rendered by this distinguished individual to the cause of our common Church and Christianity.

*Resolved*, That they deeply sympathize with their brethren the clergy and laity of the Protestant Episcopal Church in the diocese of New-York, with the churches with which Bishop *Hobart* was more immediately connected as rector, and particularly with the afflicted family in the melancholy bereavement which they have been called to sustain.

*Resolved*, That they earnestly pray that the Great Shepherd and Bishop of souls may in his good time direct this bereaved portion of his flock to the choice of a successor, who shall be apt and meet duly to execute the work of a bishop, to the edifying of the Church and the glory of God's holy name.

*Resolved*, That a copy of these resolutions be transmitted to the widow of Bishop *Hobart*, and to the secretary of the convention of the diocese of New-York.

In transmitting to you, reverend Brother, the above resolutions, allow me to express my own deep sympathy in the afflicting bereavement to which they relate.

Very respectfully your friend and brother,
THEODORE EDSON,
*Sec. of Conv. of Eastern Diocese.*

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*Convention of New-York.*

The Rev. Dr. Rudd, from the committee appointed to prepare resolutions in relation to the decease of the late bishop of the diocese,

reported the following preamble and resolutions, which were unanimously adopted:—

Whereas Almighty God, in the dispensation of his most wise and holy Providence, has seen fit to remove, by death, from the scene of his labours in the Church on earth, the Right Rev. *John Henry Hobart*, D. D., the bishop of this diocese: therefore,

*Resolved*, That while this convention recognise, with deep humility, the duty of unmurmuring submission to this bereaving visitation, as the act of infinite wisdom, they cannot but deplore it as a loss no less deep and afflicting in its influence upon the hearts of those who are now mourning the removal of their spiritual father, than it is extensive in its effect upon the whole Church, from which has been taken a wise and faithful overseer, who, in addition to extraordinary reach and vigour of intellectual powers, possessed those noble, amiable, and engaging qualities of the heart, which made him the delight of every circle in which he moved.

*Resolved*, That this convention, while bowing with resignation under this sore bereavement, regard it as their duty to record their most unequivocal demonstrations of gratitude to the great Head of the Church, for the example of that exalted and ardent piety which was exhibited through the whole life of their deceased diocesan; for the untiring zeal and assiduity with which he prosecuted his duties as a Christian minister and bishop; for the extension and prosperity of the Church, which, under the divine blessing, are to be ascribed to the timely efforts and judicious arrangements into which he entered; for the tender, persuasive, commanding, and eloquent manner in which he set forth and vindicated the momentous truths of the Christian faith, while with equal power and efficacy he urged the importance of constancy and fidelity in all the exercises of Christian practice; for the sound and unvarying policy which he adopted and carried out in every department of duty, and which, disregarding all minor considerations, looked only to the glory of God and the advancement of his Church; being guided by his own deep conviction of her apostolic origin, of her ability to furnish to all her members the best means of their edification in the Gospel of Christ, and of their growth in all holiness of heart and temper.

*Resolved*, That this convention most respectfully and affectionately offer their condolence and sympathy to the bereaved relict and children of their departed bishop, with the assurance of their admiration of his character as a husband and father.

*Resolved*, That this convention will cherish a grateful recollection of the many expressions of veneration and affectionate regard for their lamented diocesan, which have been given by other dioceses; and while they derive consolation from the sympathy of their brethren abroad, they cannot but express their approbation of the demonstrations of humble and pious sorrow exhibited by numerous parishes and other bodies throughout this diocese.

*Resolved*, That this convention, devoutly regarding this afflicting visitation in the light of a most impressive call upon the clergy and people of the diocese for renewed exertion in all the duties of a holy life, and as an admonition to every one to hold himself in readiness to render an account of his stewardship—would most earnestly call upon all their brethren to make it a subject of their continual prayers, that it may be so sanctified to all the members of this diocese, and to the Church at large, through the mighty power of divine grace, as to produce in every one that state of holy preparation which shall result in that peace which attends the death of the righteous.

*Resolved*, That copies of these resolutions be sent to the family of the deceased bishop, and to all those bodies in which notice has been taken of this most painful visitation.

—

*From the Herald, of Upper-Canada.*

In another part of our paper will be found the details of the last moments of Bishop *Hobart*, the late pious and highly gifted pastor of the diocese of New-York—who, in the actual discharge of his important duties, expired at Auburn, on Sunday morning, the 12th of September; having for nineteen years, with the most watchful care and indefatigable industry, presided over a Church that has advanced to a higher degree of prosperity than could have been expected from the infancy of the country. Whether we consider the devotion of this great man's mind to the cause he so warmly and successfully espoused, or the superior mental endowments with which Providence so bountifully furnished him, we cannot avoid assimilating his talents and his piety to those of the great Heber, who, like him, fell at a moment when the hope of future usefulness appeared (humanly speaking) so triumphant and just.

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*From the Charleston Gospel Messenger for October.*

The Right Rev. *John Henry Hobart*, bishop of the Protestant Episcopal Church in the diocese of New-York, Professor of Pastoral Theology and Pulpit Eloquence in the Theological Seminary of the said Church, and rector of Trinity church, in the city of New-York, died at Auburn, New-York, on Sunday morning, 12th of September, 1830, Æt. 55.

"Death loves a lofty mark," for how can he illustrate his power and inculcate his lessons in a wide circle, and in the most impressive manner, but by striking the elevated and the good? The distressing, altogether unlooked-for intelligence reached us a few days before the fast day appointed by the civil authority, and they who humbled themselves and prayed earnestly in memory of physical and political evils, sympathized at least as deeply with a bereaved and anxious Church.

On the Sunday following, a sermon, adapted to the melancholy occasion, was preached in one of our city churches.

Of the genius of Bishop *Hobart* it is sufficient to say, that he has stamped his theological sentiments on thousands of hearts, and given a character to his whole extensive diocese. As to his great virtues, the appeal is fearlessly made to all who differed from him in their views of Christian truth. Of his services to the common cause of Christianity and the Church, the witnesses are his flourishing diocese, his valuable publications, the predominance of sound Churchmanship throughout our ecclesiastical confederacy, and the admiration in which he is held by distinguished theologians, as well of

the evangelical as of the orthodox order in Great-Britain.

"Truly a prince and a great man hath fallen in Israel."

—

*From the Christian Intelligencer of Oct. 23.*

Although we have already said enough to convince the public of our esteem and affection for the late Bishop *Hobart*, we are constrained to insert the following beautiful and affecting sketch, as it is well calculated to produce that union of rich pathos and sincere piety which gives religion all its interest and all its power:

*A Sketch.*—There is something inexpressibly painful in the ideas of dying away from our family and kindred—of having our eyes closed in death by a stranger hand—and of being denied the privilege, when the pulse grows more weak, and our hold upon existence is constantly wearing away, of breathing our last thoughts into the ear of one who has been our friend or guardian for years, and has become acquainted with all the peculiarities of our disposition. Every attention may be paid to our little wants and desires—every exertion made to minister to our necessities; yet if the wife or mother be not near, to watch by our side, to place the pillow softly beneath our head, and with her soothing voice to calm the troubled mind, all is in vain. Although some gentle spirit essay to perform these kindnesses, yet where is a hand like that of a wife, where is a voice that soothes like that of a mother?

It was on a Sabbath, early in September, that a group of citizens was seen gathering in front of the dwelling occupied by the rector of the village; gloom was upon every countenance; and as the villagers stood, now gazing upon the beautiful church adjoining, surrounded by its neat white fence, its shade trees, and green sward; and now casting a momentary glance upon each other, as if to read the thoughts of those around them, or bending their eyes in mournfulness upon the earth, it was easy to discover that something had occurred which had fastened a deep and settled gloom on their hearts. There they stood, and although a half mist, half rain caused them occasionally to raise their umbrellas, yet the movement of doing so was made rather from instinct than from reflection, for the melancholy event which had called them together, seemed to have driven every other thought from their minds. They spoke of the virtues, the talents, the uprightness, the piety, and the benevolence of the deceased—of his unwavering integrity—his firmness in the cause of truth and of religion; and recounted, with feeling and tenderness, the little incidents attending his last illness. He had died while in the discharge of his official duty—he was from home, and although letters had been sent to his wife, time had scarcely yet elapsed for her arrival, and he was *dead!* Often had he expressed a desire, during his indisposition, that the companion of his bosom might be near him—that he might be permitted to breathe his last words into *her* ear who had been his partner in the varied scenes of life—and that she might be near, to watch beside his bed, when his disencumbered spirit should take its long and homeward flight to that world prepared for the meek and humble followers of the Lamb.

The door of the mansion was opened, and with downcast eyes, and melancholy steps, the villagers passed in to take a last, a final look of the lifeless corse. It was in the coffin, dressed in the robe of death: and when the pure white linen was thrown back carefully from off the face of the dead, each was enabled, as he passed slowly onward, to catch a momentary glance of its general outlines, which will not be speedily erased from the imagination. The countenance was of such a mild, placid, and yet dignified appearance, as to give only the impression to the beholder, of its possessor having fallen into a sweet and gentle slumber. It gave full evidence that, for the true Christian, death possessed no terrors; and that, although worldly anxieties and cares might for a moment disturb the tranquil spirit, or unavailing hopes be indulged of again beholding those who were held most dear, yet that spirit of resignation and compliance to the divine will which is so exquisitely inculcated by our holy religion, was capable of overcoming all, and rendering the last moments of its possessor peaceful and happy. All had taken a last look of the deceased; and tear-drops, pure and sparkling as the virgin dew, were observable in the eyes of many. The coffin was closed—was borne to the door, and placed upon the hearse. The bell in the neighbouring steeple was heard to toll—the hearse moved onward at a slow and measured pace, followed by carriages, with citizens who sought thus to manifest their high respect for the character of the departed; and as the procession gained the rising ground north of the village, many were seen to look, with feelings of regret, upon the train of carriages which were thus following to his former home, the remains of the beloved and venerated Right Rev. Bishop *Hobart*.—*Auburn Free Press.*

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For the information of the gentlemen concerned, we have deemed it proper to insert the following official letter from the vestry of Trinity church:—

*New-York, Oct.* 13, 1830.

Sir—On behalf of the vestry of Trinity church in this city, regularly assembled yesterday, for the first time since the vacancy in the rectory, I have the honour to acknowledge the receipt of a copy of the resolutions adopted at a meeting of the lay members of various religious societies of this city, held at St. Paul's chapel, Sept. 18th, 1830, and, through you, to express the gratification of the vestry in receiving this manifestation of respect, on the part of the gentlemen composing that meeting, for the memory of our beloved rector.—I am very respectfully, Sir, your obedient servant,

T. L. OGDEN, *Clerk of the Vestry.*

To James Swords, Esq. *Chairman, &c.*

*St. John's Church, Ogdensburgh, New-York.*

[This article, and the first one following it, did not reach us in time for insertion in their appropriate places. The extract from Mr. Cuming's sermon was accidentally omitted in the place assigned for it.]

On the arrival of the melancholy news of the death of Bishop *Hobart* at Ogdensburgh, on the 16th September, in the evening, the wardens and vestry of St. John's church immediately ordered the church bell to be tolled from twelve to one o'clock the next day; and also ordered the church to be put in full mourning, which was done before the next Sunday: and

requested the Rev. Mr. Hase to deliver an appropriate discourse on Sunday morning, which he did to a large and afflicted audience, in a very affecting manner. No part of his diocese feels more than this the loss of the bishop—but in humble submission they bow to the will of the Almighty.

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*Christ Church Sunday School.*

At a meeting of the board of directors and the teachers of Christ Church Sunday School, held at the lecture-room of said church, on Monday evening, September 21st, 1830, for the purpose of expressing their sense of the bereavement the Church has sustained in the death of our beloved bishop:

The following preamble and resolutions were proposed, and unanimously adopted:—

It having pleased the All-wise Disposer of events to take from us our beloved Father in God the Right Rev. Bishop *Hobart:*

*Resolved,* That this afflictive dispensation of Providence fills our hearts with the deepest sorrow for the great loss the Church has sustained in the death of one who has been at once a most faithful and able defender of her integrity and order, and her unwearied and diligent servant in the sacred functions of his office.

*Resolved,* That in the death of our lamented bishop, the cause of Sunday schools has been deprived of a most able, zealous, and efficient promoter, and one to whom our General Union, and all the members of the Church, are greatly indebted, for the numerous productions with which they have been favoured from his highly gifted pen, for promoting the piety and forming the religious characters of the young.

*Resolved,* That our hearts have been soothed and comforted in contemplation of this, another instance of the triumph of the Christian in death, and of the opportunity afforded him, during his illness, of showing us another "good example among those who, having finished their course in faith, do now rest from their labours," and of expressing his entire dependence for salvation on the merits and atonement of Christ our Redeemer.

*Resolved,* That the present crisis in the concerns of the Church demands our earnest prayers that her affairs may be so ordered and governed by the great Head of the Church, that her unity and peace, her integrity and prosperity, her piety and zeal, may be universally promoted.

*Resolved,* That a copy of these resolutions be forwarded to the Christian Journal, for publication. D. WELLS, *Secretary.*

*New-York, Sept.* 21, 1830.

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*Some Particulars in the last Illness of Bishop* Hobart, *extracted from a Sermon on the Transfiguration of Christ, delivered in Grace Church, New-York, Sunday P. M. Sept.* 19, 1830. *By the Rev. F. H. Cuming.*

——I paused, my brethren; not because I intend here to bring my remarks to a close, but that our spirits, bowed under the weight of affliction, which a righteous Providence has recently brought upon us, may find some relief from the oppression which rests upon them, by applying the view we have been taking of our subject to *him* whose loss the whole Episcopal population of our country is now mourning, with whose bereaved family a whole people do sympathize, and whose memory and worth will live in our hearts till "flesh and heart fail us," and ourselves have followed him into the world of spirits, where he will once more "be known by us even as he here was known."

I attempt not to portray his character, or to pronounce his eulogy; that belongs to other and abler pens; and I trust it has already been done in a manner which will not disappoint the public expectation, or be considered altogether unworthy of him who, in the place* where he was consecrated to his high and divine commission, now waits the hour when he and they† who assisted in the holy solemnity, shall be called forth, we hope, to be "transfigured, and to appear in glory."

He, however, who addresses you, will not, he thinks, be charged with presumption, if he state some reasons why we may indulge this blessed hope of our father in God, our brother in the ministry, our friend in all social intercourse. No; what he shall say will not, he is assured, be thus construed, when it is considered a particular account of the death-bed scene of our beloved bishop has been solicited of him by the family and the friends of the deceased. By the preacher were those touching expressions furnished which have been so happily introduced into those discourses under which so many of you have already been melted into tears. But there are other sayings of this "man of God" which the public have not yet had, sayings, many of them heard by no one save by him whose enviable and blessed, but mournful privilege it was to be with him by night and by day during the whole time of his sickness, (except a few of the first days,) to smooth his last pillow, to turn him for the last time on his bed, to pray with him in his expiring moments, to write his last will and testament, to bear his last messages to those he loved, to be permitted, by his own request, to press his unworthy lips to his, and to receive in his dying hours expressions of his confidence and affection. Have we then no reasons why we should assign to him a place with the spirits of just men made perfect? Listen to what he said when suffering pain which himself compared with that which would be caused by having burning lava filling his very bowels—"O this pain is dreadfully, inconceivably distressing; it is agony, agony. Yet what is it, compared with what my Saviour endured! I will not complain. God's will be done."

There was a declaration of the psalmist which he loved to repeat; and O how often did he, in his own peculiar, affectionate, and impressive manner, utter it!—"Like as a father pitieth his own children, even so is the Lord merciful to them that fear him, to them that love him." "O I do—*do* I not love that gracious Being? Will he not then pity me—me, his child? God be praised for this precious promise." Elevated, distinguished, honoured as he had been, he nevertheless realized what he was in the sight of God; and his unceasing prayer was—"God be merciful to me a sinner! What can I say more? *I am a sinner;* I need God's mercy; I can only throw myself on his mercy. God be merciful to me a sinner!—yes, a great sinner!—But I have

* He was interred beneath the chancel of Trinity church.

† Bishops Provoost and Jarvis

been redeemed by the blood of my Saviour; I have been sanctified, I trust, by the Divine Spirit; I will therefore hope I shall not be denied the lowest seat in the kingdom of heaven."

And how strong, to the very last, was his faith in the Holy Trinity! When that moving litany* which himself had copied into one of his invaluable works, was used by his friend† in his sick room, he observed, "O in what endearing relations does this doctrine exhibit to us the blessed Godhead!" And how solicitous was he that the great truths of the Gospel should be continually brought before the public! "Be sure," he once said, "that in all your preaching the doctrines of the Cross be introduced: no preaching is good for any thing without these."

There were times, when, under an humble sense of his sinfulness, he was peculiarly oppressed. The promises of the Gospel, however, would revive him. At one of those times he said to me with most remarkable emphasis, "Comfort me." The reply was—"Bishop, it is written, the blood of Christ cleanseth from all sin."—"So it is, so it is," he added; "God be praised for that; God be praised for all his mercies; God be merciful to me a sinner!"—"Pray for me," said the dying bishop, "that my own prayers may be heard: O not, however, because of my importunities, or because there is any worthiness in me or them; but because of the infinite merits of Jesus, the divine Intercessor."—"You must all," he said, "commend me in your prayers to God's mercy. You are attending to my body—forget not that I have a soul to be saved. Pray for my soul."

It will not be supposed that one who had stood forth so fearlessly in defence of the Church, of which he was such a singular ornament, and such an able champion, forgot her now that he perceived he was so soon to be taken from her visible fold. To his principles he adhered to the very last. Measures which he had disapproved of in the early days of his ministry, and in the maturity of his more advanced years, he disapproved of now. Upon this subject, however, he said but little; but what he did say was peculiar and emphatic, and full-fraught with meaning. His language was, "*I well—disapprove of them!* note that." And in reference to his approaching dissolution, and to the future condition of the Church, he remarked, "Her affairs will be managed by other hands; God, however, will be with her; God will defend her." I observed to him—The promise, bishop, is, The gates of hell shall not prevail against her. "Yes," he replied, "that promise is sure. God be praised for his mercies. God's will be done."

What delight did he seem to take in prayer! How often was this sacred exercise performed in his sick room! Once having called upon me to use a short prayer, (his pains were so severe he could not give his mind to them unless they were short,) and when I had invoked our heavenly Father to continue to be gracious to his suffering servant, and that whereas he had studied to approve himself to God upon earth, he might be permitted to stand approved by his Master in heaven, he interrupted me by saying, "Amen; O yes, God grant it! but with all humility I ask it."

One morning he said he wanted a part of a hymn repeated to him; it was the following stanza in the 164th:—

"Direct, control, suggest this day,
All I design, or do, or say;
That all my pow'rs, with all their might,
In thy sole glory may unite."

And then he immediately commenced singing it in a style so affecting, so heavenly, that we could almost fancy he had caught the air from those who day and night encompass the eternal throne with songs of praise.

The communion scene has already been most happily and pathetically described by him whose privilege it was to administer to him the holy ordinance, his steadfast, untiring bosom friend, the Rev. Dr. Rudd.

On Friday, September 10th, just before the going down of the sun, and as its last rays had forced themselves through the blinds, and were playing upon the wall not far from the bed, he said, "Open the shutters, that I may see more of the light; O how pleasant is it! how cheering is the sun!—But there is a Sun of Righteousness, in whose light we shall see light." He delighted to speak of heaven. Once, however, when the blissful theme employed his thoughts, he remarked, "He that would be most exalted in that world, must now most humble himself, and bend lowest before the cross."

O how often did he exclaim, "I wish to talk of God and salvation—I wish to die with the name of God in my mouth; but then," he added, "not God without the Saviour—Christ is all—God over all."

His sun was now fast declining. He perceived it, and he exclaimed, "I die at peace with all men, for I am sure I forgive all."

Brethren, let us believe that thus he did enter the dark valley. Let us remember his humility, his entire dependence upon the merits of Christ, his sense of extreme unworthiness, his implicit belief in the doctrines of the cross, his faith in God's promises, and in the efficacy of the atonement; his confession of his need of sanctification by God's Spirit; his perfect submission to the appointment of heaven, expressed by his frequent exclamation, "God's will be done;" his declaration that he said so, not because he must, but because he felt it, because he was indeed content that God's will *should* be done; and let us humbly trust he ascended that holy mount, where his body hereafter, fashioned like unto his Saviour's glorious body, he shall have his perfect consummation of bliss both in body and soul, and participate with Moses and Elias in those good things which eye hath not seen nor ear heard, and which the heart of man hath not conceived.

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* The litany drawn up by Bishop Andrews.
† Rev. Dr. Rudd.

## *Dr. Milnor's Letter to Bishop Hobart.*

To the Editors of the Commercial Advertiser.

Messrs. Editors—It is deemed an act of justice to the Rev. Dr. Milnor, in the propriety of which several of the most intimate friends of the late lamented Bishop Hobart cordially concur, to publish the following letter, recently transmitted from Dr. Milnor to that prelate, on a subject on which public interest has been not a little excited, and which, it is to be hoped, will never again be presented to public notice.

Yours, &c. H. V.

*Sheffield, (Eng.) Aug. 27, 1830.*

Right Reverend and Dear Sir,

I have but recently seen, in the Commercial Advertiser of the 25th of June last, the letter which I exceedingly regret you felt yourself under the necessity of addressing to me in so unusual a way. If the topic to which it refers could have been made a matter of personal explanation, or its notice been delayed until it was ascertained whether the report of my address before the Prayer Book and Homily Society of England, at its late anniversary, which you have used as the basis of your animadversions, was correct, I think you would have been satisfied, that I neither intended you the slightest injury or disrespect, nor made any remarks on the occasion referred to, having a tendency to produce such an effect. To arraign your attachment to the liturgy, would be to assail you in a point where you are invulnerable, and the folly of such an act would, in the present instance, only have been exceeded, if done by me, by its ingratitude; for I have no hesitation to acknowledge in this public manner, what I have done repeatedly in private since my arrival in England, the singular acts of attention and kindness on your part, which distinguished our last hours of intercourse in New-York.

I confess I consider myself as having reason to complain that the miserable report of my address, from which you have quoted, with such manifest evidences of incorrectness as are apparent on its face, should have been so far credited as to be made the foundation of your letter, or to have occasioned you a moment's uneasiness. One would have thought, were there no disposition to put a harsh construction on my conduct, and this I am unwilling to suppose, that, without giving me any credit either for the possession of very accurate information in Church affairs, or a desire to report truly in relation to them, it would not have been believed that I could have forgotten the name of our highest ecclesiastical legislature, or the character of the proposed alterations in the liturgy, so as to have expressed myself in the bungling manner attributed to me by the reporter. In the remarks actually made by me, I am perfectly confident not a word dropped from me that was either intended or calculated to make any unfavourable impression in regard to your attachment to the Church and its liturgy, of which neither I nor any other person ever entertained a doubt. My single object in referring to the subject of the proposed alterations at all, was to do honour to the American Episcopal Church, in the matter of its attachment to the Book of Common Prayer, by exhibiting the unanimity of the disinclination of its bishops, ministers, and people, to any change in the order of the public services which it prescribes. In doing this, I am persuaded I did not impress an individual present with the idea that you formed an exception in this respect to the whole body, and much less could any one have supposed me to intend the disrespect and vulgarity, as well as the obvious falsehood and injustice of representing you as a "daring innovator," who would "with a rude hand have marred the beauty of the liturgy," or of arrogating to myself any agency whatever in the prevention of such an attempt.

I thank you for acknowledging your own unwillingness to believe that it was my "*deliberate design* to produce these impressions." I add to this concession the assurance, on my part, that it was as little my design *at the moment.*

It is to be regretted that the haste with which the newspaper reports of the addresses delivered at the religious anniversaries in London are published, should render them such imperfect representations of what is actually said. I have, however, no more reason to complain of this than others, for scarcely an address heard by me was reported with any creditable measure of fidelity. In part, undoubtedly, this arises from the necessity of condensation, but more frequently from the incapacity or inattention of the editorial reporters, or the hurry with which they are obliged to write out their notes for the press.

I have, I believe, a pretty exact recollection of the terms in which I expressed myself, but I wish not to incur even the suspicion of making a too favourable report of them by any statement of my own. I therefore subjoin an extract from "the Christian Register," a miscellany which gives a more correct, though very condensed, report of the addresses made at the principal anniversaries. This report of my address is defective, in its want of fulness. My remarks were still more guarded against the possibility of conveying such an impression as I regret to find has been produced on your mind. I copy *verbatim* all that the Register reports me to have said in relation to the subject of your letter.

"The Rev. Dr. Milnor, of New-York, after some preliminary remarks, observed that the Protestant Episcopal Church of the United States of America, of which he was a minister, was sincerely attached to the liturgy and services which they derived from the Church of England; and in which they had made few alterations, except such as were requisite to adapt them to the varied circumstances in which they were placed. An evidence of the attachment of both clergy and laity to their Book of Common Prayer had recently occurred. At a General Convention held four years ago, it proposed to allow certain discretionary powers to the clergy, in the abridgment of particular parts of the service. The proposition was laid over for consideration at the next triennial convention, which was held in August last. But so general was the disapprobation of any intrenchment on our venerable forms of devotion, that the proposition was withdrawn by the highly respectable prelate who was its author. The proposition had no doubt been made from the purest motives, and from an impression arising out of certain differences of opinion, that it was desired by a part of the clergy. But even those for whose accommodation the measure was supposed to be intended, were adverse to any change, and the American Book of Common Prayer remains as it was established a few years after the declaration of independence."

With this extract I leave the matter before you and the public, with an earnest hope of standing acquitted both by them and you, as I do by my own conscience, of having said any thing in the speech referred to, designed, or calculated to offend.

On the subject of any approbation expressed by me of the proposed alterations, which you

have taken occasion to mention, I will say but a word.

I am sure, Right Rev. Sir, you will do me the justice to admit, that whatever passed between us was of a very cursory character, and at a time when but little opportunity had been afforded for their consideration, and when certainly I had not understood their entire bearing and relations.

Fuller reflection led me, in common with many others much more intimately associated with your general opinions and views than myself, to think them, on the whole, inexpedient; but from that hour to this, the idea never crossed my mind that they originated in any want of attachment, on your part, to the liturgy, of which your ministerial and Episcopal course has afforded such uniform and abundant proof.

With respect to my own attachment to it, I repeat what in substance I said before the Prayer Book and Homily Society in London, that a persuasion of its excellence had no little influence in leading me to unite myself with the Episcopal Church, and that, in my own estimation, no part of my subsequent conduct has been inconsistent with this profession; but at no time has my regard to the prescribed public service led me to suppose the use of extemporaneous prayer to be either unlawful or inexpedient on many occasions where a liturgical form is not enjoined, and I made this express qualification of my eulogy in the address referred to. It is used by many clergymen of great respectability and piety, both in England and America, even after their public sermons in church. This is not my practice. "In what is called my Lecture-room," I do use a prayer of this description, not *before*, (as might be inferred to be the fact, from the statement given in your letter,) but *after* lecture—a practice in which I do not differ from a large body of those whom I esteem as amongst the most devoted and useful ministers of the Church. Neither am I more singular in the use of a selection from the liturgy *before* lecture, on the occasion just mentioned, instead of reading the whole evening service—a practice in which I have had the example of many of the brethren of my order in the ministry, and some of yours; but which they and I will, no doubt, be willing to discontinue, whenever we are convinced that it is inconsistent with a rational attachment to the Book of Common Prayer, or to our duty and obligations as ministers of the Church.

In conclusion, Right Reverend and Dear Sir, I have only to repeat my great regret that the incorrect report of my remarks should, in your view, have made it necessary to bring me in so painful a manner before the public; and it will be much increased, if your unfavourable impressions are not removed by the explanation now given. For your kind expressions towards me personally, I return you my unaffected acknowledgments, and sincerely reciprocate them. However we may differ in matters of policy, (I would hope, not of principle,) I retain a pleasing recollection of our early friendship, and a lively sense of the evidences which you gave me of its continuance when I was about leaving home. If I cannot with sincerity express my coincidence with all your views, I can admire the talents which have raised you to your present elevated situation; and if a witness were wanting to your consistent and undeviating attachment to the Church and her liturgy, my testimony in your favour would be prompt and unqualified.

I remain, Right Reverend and Dear Sir,
With great respect and regard,
Your faithful presbyter and
obedient servant,
JAMES MILNOR.

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From the Gambier Observer, September 18.

## *Bishop Chase's Address to the Convention of the Protestant Episcopal Church in Ohio, September 8th, 1830.*

MY DEAR BRETHREN,

The goodness and mercy of Almighty God in preserving and prospering us, notwithstanding our great unworthiness, amidst all our dangers and troubles during the past year, form a subject of most unfeigned gratitude.

When recurring to particulars in order to exemplify this remark, they are overwhelming in number and magnitude. While so many of our fellow-creatures and dear relations have been called to the eternal world, we have been left yet in a state of trial. While the enemy of all goodness has been calling into action so much of his power and malice to destroy our college, the object of our hopes, God, in the midst of judgment, remembers mercy—still upholds and blesses, though for our good he most severely chastises us. Glory be to his great name, we will confess his goodness and bless him in the face of all his people.

Since we last met, four graves have been opened in our college burial-ground adjoining Rosse chapel. The first closed upon the earthly remains of a person much esteemed and beloved among us as an exemplary Christian and an amiable lady. She was the wife of the Rev. Chauncey Fitch, professor of the Latin and Greek languages in this institution. The second contains the body of a young man, member of the senior class in this college, and on his tombstone is written, "Robert Gray, son of John and Lucy Gray, of Traveller's Rest, near Fredericksburg, Virginia." His memorial, however, is more indelibly inscribed on the hearts of all who knew his many virtues: and the tears of his classmates is his best eulogy. The third grave is that of young Lawrence St. Clair Keene, of Philadelphia. The nature of my present address forbids a full delineation of his character in this place. I cannot, however, in justice forbear saying that he evinced great presence of mind, when, prompted by benevolence, he saved, in an unexampled manner, from instant death, a favourite youth, at the risk of his own life: and yet he thought nothing of it, and seemed pained whenever the ennobling deed was mentioned to him. *There* he lies, just under those youthful oaken trees, emblem of himself, as he lately was, the object of our fondest hopes, and of his future strength of mind and eminence of character. The trees were left purposely to overhang his modest grave, and suggest their similitude. I would gladly speak of his religious character, for the example of others; but cannot here fulfil my wishes. He died in the full exercise of the Christian faith, and, we trust, sleeps in Jesus. Few youths, at his age, seemed to have a

better perception of the duty of using the means of grace, and at the same time of the sin of supposing that in their outward use consists the essence of religion. He was baptized outwardly, for the sole object of receiving, through faith, the inward washing away of the sin on his immortal soul. He received the laying on of hands and the holy eucharist, for the inward and spiritual benefits which to the faithful only God grants, according to his promises.

The fourth and last grave which you see in the college burying-ground, is that which covers the body of the Rev. John Herbert, late of the diocese of St. David's, in Wales, where he was ordained to the Christian ministry by the Right Rev. Dr. Burgess, now lord bishop of Sarum. He came to us in great simplicity and godly sincerity, with full intention of doing good to the Christian cause. He was appointed tutor in our college, and, so far as his feeble health would allow, discharged his duty well. As a Christian, he lived exemplarily; and, although his death was unexpected even by himself, yet we have great consolation in believing him now among the faithful in paradise.

These are the instances of mortality among us since we last met. They have affected us deeply; although no one acquainted with the facts has any thought of their being connected with the nature of the climate. In the number of one hundred and thirty students, and more than twice as many more of inhabitants in our immediate vicinity, and among whom there has been comparative good health, and not one at this time on the sick list, these instances of mortality but remind us of the duty of continued and habitual preparation to die, even in the most salutary of places. If in this pure atmosphere, where health sits on every cheek, we find death will enter and take from us the young and most beloved, can any of us go on unconcerned about the eternal welfare of our immortal souls?

It may be recollected, that, when we last met, the centre building of our college was but partially finished, and the accommodations for the members of our convention but poor. The president of the college then lived in a log-house. You see now how it is. The basement story of the college is now completed, and in it are not only rooms for the dwelling of the president and his family, but for the dining (could we otherwise accommodate them) of 150, besides convenient apartments for laundries and for dormitories. A large stone building in the rear of the college has been erected, forty feet by thirty. This is a part of our original plan, and is intended for a bakery, kitchen, and for dormitories and lodgings for the managers in the culinary departments. A bell has been furnished, the weight of which is 525 pounds. As soon as the ceiling immediately over it in the steeple is completed, we hope it will answer our expectations.

Besides these alterations since we last met, you behold a decent and a comfortable well furnished house for strangers, near which is a large building, including a stable, granary, and coach-house, of peculiar strength and convenience. There has also been an addition of great usefulness to our store-house, containing our shop of goods. Three of the village houses also, each eight apartments, to supply the want of room in the college for 50 students, have been finished and filled. Still the demand of students for places increase, so that we are justified in believing, that, were our wings now erected, they would soon be occupied.

Had we the dwelling-house at our mill finished when we last met? It is well built on a stone foundation, embracing a convenient cellar, and is a valuable addition to our comforts. The mill-dam and the mills have undergone great repairs and addition to their means of usefulness.

As it respects our agricultural interests, I cannot stay to speak particularly; although, to the real and permanent benefit of our institution, it is by far the most important. Our great object has been to convert our fine lands into a great *stock farm*, which, after being duly prepared, should afford us an abundance of milk, butter, and cheese, and viands.

My tour to the south of our diocese was inevitably delayed till the month of November. This season, usually inclement, was, the last year, terribly so. The very night I left home, I had well nigh perished with cold. I left the coach at Sunbury, and rode on horseback, over a rough and frozen path, to Delaware, where I preached. I did the same at Worthington and Columbus. At the latter place I confirmed — persons. At Chillicothe I also held a confirmation, and administered the holy communion. The rains, which before had descended in great abundance, here became overwhelming, falling in such quantities as to preclude the possibility of passing by land any farther down the Scioto valley. The tributary streams of that river were swollen to such a degree as to forbid the attempt. I was therefore obliged to procure a skiff and float with the rapid current to the Ohio River. This would have been more tolerable, had not the cold been so intense, and the danger of the sawyers at times, and that of being lost in the wide spread of the overflowing waters amid the extensive *bottom* forests, been so imminent. We were two days in descending from Chillicothe to Portsmouth. The night was spent on shore at Piketon.

At Portsmouth I performed divine service and preached, but regret to state that the inclemency of the weather and the fall of deep snow made it difficult for the usual congregation to attend. This parish is destitute of a clergyman; and yet the rapidly growing country—the town being situated at the outlet of the Erie Canal, connecting the waters of the St. Lawrence with those of the Gulf of Mexico—renders the situation very important. Were a faithful minister of our Church fixed here, where his services are so much wanted, and where the Episcopalians yet remaining would receive and treat him with so much kindness, his success in the salvation of souls would, to all human view, be great, and his situation pleasant. But, alas! such is the demand for clergymen in our communion, as almost to preclude the pleasing hope of such an happy event. All-Saints' parish, at Portsmouth, like many of our little churches formed under better hopes, unless something is immediately done for its relief, must be as if it had never been. From Portsmouth I passed in a steam-boat to Cincinnati. Here I officiated frequently and confirmed, both in the parish of Christ church and that of St. Paul's. The vestry of the former church had, much to their praise, enlarged their church; but I am sorry to state they did not see fit to request its consecration.

—a solemn service so evidently tending to pious effects, ought not to be laid aside but for reasons of necessity. The parish of St. Paul's was destitute of a church when I visited them; but I was happy to observe their unanimity and zeal, which, since my visit, I hear has led to good results, as undoubtedly will be stated in the parish report of its rector, the Rev. S. Johnston. It is with great pleasure I add, that the ladies of this parish maintain a beneficiary at Kenyon College.

From Cincinnati I proceeded up the river Ohio to Wheeling, and thence over the mountains to Washington city. Here, and in the delightful places in the vicinity, I spent the winter, preaching and breaking bread almost every Lord's day. My home was at the house of my dear relative, the Hon. Judge Cranch, of Washington. In these duties, and in this society, I enjoyed great pleasure, in some degree counterbalancing the ill success which attended the chief object which brought me to Congress, viz. the renewal of our petition for a grant of land, to enable us to erect the wings of our college. Our able, constant, and most affectionate friend, Judge Ruggles, member of the senate from this state, and Col. Kane, from Illinois, again brought forward the bill, which they had so successfully advocated before, in that body of our national legislature. But, by reason of a most unfortunate motion to amend, made by one other member of the senate from this state, the bill went back to the committee who had agreed to report in its favour. The delay thus necessarily occasioned threw the bill back in the order of advancement, till that stormy time in the councils of our national legislature had arrived, when the voice of few questions unconnected with the politics of the day could be heard. I saw the fate, and heard the last sighs of our expiring cause, with inexpressible anguish, and submissively retired from congress, to visit it no more.

The business of our seminary called me to Philadelphia, from which most hospitable and munificent city, as your agent, I received, as heretofore, many instances of kindness. Having, before I left Washington, obtained liberty to run a daily mail between our college and Mount Vernon, I applied for advice and assistance to that worthy and patriotic gentleman, Mr. Reesides, to whom the nation is indebted for so many of her stage-coach facilities and comforts. In this application, I am most happy to report to you, I was successful: that worthy person presented to the college, and for the above purpose, a coach and harness in good repair. For this act of munificence, from which the many conveniences of a daily mail to our overflowing college, and a constant intercourse between us and the town of Mount Vernon, I tender him, in your name, the most grateful acknowledgments.

Mr. Reesides added to his kindness of giving us the favour of sending the coach by water, free of expense, to Baltimore, where I purchased, with money sent as a present to my dear wife, from Thomas Bates, esq., of old England, a pair of horses to convey me to Ohio. These are now in constant use for the college benefit.

In journeying home, I found my progress was not sufficiently speedy to enable me to fulfil some appointments, which I had made by letter a few weeks before, to perform official duty at Steubenville and other places in Ohio. The speed of the stage-coach I found, by calculation, would not allow this. Accordingly, at Cumberland, Maryland, I left my private conveyance to follow on leisurely, and took my seat in the public coach. This was in the commencement of a very dark night—the carriage was full of passengers. A dreadful storm commenced. Some accidents befel us, so that we were obliged to descend from the coach in the rain. The night came on darker. The deficiences were supplied. We again ascended the coach—the storm and darkness increased—the coachman was bewildered, and directed his eye to a light at right angles with the road, and supposed it to be the object to which he should steer his course. Being on a precipice of several feet, the horses went down, and in an instant the coach was crushed to atoms. I will not speak of the injuries which I received, nor of the sufferings which followed, any farther than to express my gratitude for the many instances of kindness I received, during the long and tedious days and nights of distress that followed that dreadful accident—an accident, the painful consequences of which will probably never leave me but with death. Never shall I forget the blessings of being in a Christian neighbourhood, when afflicted, helpless, and alone—never shall I cease to pour forth my thanksgivings for the blessings I received while so invalid in *Cumberland*, and to pray our heavenly Father to remember, when he maketh up his jewels, those who, with such disinterested Christian affection, ministered to my distresses there.

My journey home being premature, was beyond expression painful; but God in mercy enabled me to bear it. But when at home, whether sick or well, whether in pain or at ease, it was all the same. Surrounded with care, as if wrapped in a garment, all the mental and physical powers of the human frame are called into action. Pain and fatigue, hunger and thirst, are forgotten, under the pressure of care for the success of the one great object we have in view, the benefiting of our country by bringing learning within the reach of others beside the rich.

As soon as I was enabled to ride so far, I visited the parishes of St. Peter's church, Delaware, and Grace church, Berkshire. In the former I preached, and administered the rite of confirmation to — persons; in the latter I confirmed — persons. Happy am I to witness the growing state of these two interesting parishes. Under the superintending care of the Rev. Mr. Stem, blessed by Divine Providence, I have little doubt of their future increase in number and godliness. Other parishes I should have visited, but was prevented by care and bodily weakness.

At our last convention, the result of the mission of the Rev. G. M. West to England, to obtain funds to assist us in our arduous undertaking, was so little known, that I was precluded the pleasure of making any communications on the subject. I am now enabled to speak more definitely. It is a matter which, I will grant, belongs more properly to the trustees of our institution; but inasmuch as there have appeared in our public prints, extracts, purporting to be taken from an address delivered, or intended to have been delivered, to you, gentlemen of this body, I cannot but think I am in the line of my duty, when I am bringing the

whole subject before you, that, by a careful investigation of facts, by committee or otherwise, the public mind, now, in my opinion, erroneously impressed, may be satisfied and set at ease by the truth.

It is stated in the prints above alluded to, that, since Mr. West's mission to Europe, there has been sent to the Ohio authorities of Kenyon College a great deal of money; and that there are outstanding debts, free of expense, in the hands of the English trustees, a great deal more. The sums vary in different prints, but all agree they are great. And this is done as if it were all new matter—a statement of monies sent from Europe and received by me, never before published nor accounted for. By this mode of bringing the subject into view, dished as the statement is, in language purporting to be spoken to the Ohio convention in the year of our Lord 1830, the public mind is led astray, and an erroneous judgment is formed, not only injurious, but fatal, it is feared, to the interests of our college.

From the plain statement of facts which have taken place, in relation to money concerns, since the Rev. Mr. West went to England, if I recollect right, is this:—

I received from the legacy of Lord Kenyon's daughter, the late Hon. Margaret Langham, 100*l.*; also in a draft from Thomas Bates, esq. 100*l.*; also from G. W. Marriot, esq., of London, as the avails of Mr. West's collection, 400*l.*—making, in all, 1,000*l.*

Now be it remembered that Mr. West was in England and Ireland, as solicitor for the Ohio cause, above three years, and in that period his mission was blessed to the amount of 400*l.*, which sum was accounted for by me to the convention of this diocese a year ago; also bear in mind that the noble gift of Lord Kenyon's daughter, of 500*l.*, was announced in the public papers throughout the United States, and accounted for by me to the trustees of this college, now a year ago; and that the gift of 100*l.* by Mr. Bates, passed the rounds wherever a newspaper is read throughout our extended country; and, last of all, remember that these are the self-same sums which, as if they had been new gifts, have raised the hopes and excited the wonder of the people of our land, as if some new light had burst upon their view: be all this remembered, and who will feel unmoved by surprise?

Had Mr. West stated these sums in his own way, and in the order for the American public, and according to the time and the names of persons who contributed, as the same long since came before the public eye of the good people of the United States, no man would have thought of republishing them: the printers would have waited for some new matter, before endeavouring to awake anew the public gratitude.

It is somewhere mentioned, I think in the address of Mr. West, purporting to be spoken, or which was intended to be spoken, before the Ohio convention, published first in England, and then sent to this country, and extracts given from it, "after a personal interview with Mr. West"—it is stated in that address, there was sent from England, "in actual British money," 1,100*l.*, free of expense.

I have, as above, accounted for 1000*l.* of this sum, viz. in the legacy of Lord Kenyon's daughter, 500*l.*, Mr. Bates' draft of 100*l.*, and Mr. West's collections of 400*l.* But where is the remaining hundred pounds? In reconciling this statement with those made in the above instrument, there are but two ways conceivable by me; the one is, that I must have made the mistake, and drawn for more than I now recollect, (in which case I stand ready to be corrected, and duly to account for the same); or it must allude to a circumstantial fact which I never before have formally reported, and perhaps never should have made known, but for reasons of so imperious a necessity.

There were two subscriptions when I was in England—the one for the Ohio fund, the other for the New-York and Connecticut institutions. Such was the harmony with which these collections proceeded after Bishop Hobart had withdrawn his opposition to the others, that the same trustees held the purse-strings of all; and it came to pass in the course of sending monies by those who collected charities for these objects respectively, there was (so it was stated to me) a mistake made; one hundred pounds actually contributed to Bishop Hobart, was put into the treasury of Bishop Chase. When this came to light, an immediate correction of the error was required. But instead of sending to Bishop Chase to refund it, (for in the meantime the avails of the subscription had been sent to the trustees in America,) the friends of the Ohio cause most generously raised the money themselves, and paid it over to the New-York treasury. Thus was the Ohio fund virtually the recipient of 100*l.*, which otherwise we should have been called on to pay, to rectify the aforesaid mistake. If this were the hundred pounds alluded to, which I am inclined to believe, from its having formed lately an item in the enumeration of favours received from that generous people, then are all things right. In justice to our benefactors, I should have made this publicly known before: my apology is, that the names of my benefactors were not given me. Yet, had I published this circumstance, the accounts of the college, as they now stand, would not have been altered; for this 100*l.* formed a part of the monies which were sent with the first donations by the English trustees, to the Hon. Henry Clay and others appointed to receive it in this country, and with which our lands were purchased. But what this has to do with a statement of monies collected by the Rev. Mr. West in England and Ireland, for Ohio, I cannot tell.

There is another matter in the address of the Rev. Mr. West purporting to have been delivered to this venerable body, published in England, and to a considerable extent circulated in this country. That matter is said to be contained in the following words. On the first page, alluding to his leaving me when going to England, and when speaking to me personally, he says, "Those circumstances, connected with that *valedictory moment*, which you, Right Rev. Sir, fully understand, but which *I may not more particularly explain*," &c.

To what these words alluded, except that we prayed together, I did not understand when first I read this address as it came from the English press; and the same ignorance of his meaning would have continued through life, had not this gentleman, on his return to Gambier a few weeks ago, condescended to tell me what he meant. He said he expected I would use my influence to make him bishop of the

Church in Ohio. When asked on what word or deed of mine was founded such an expectation, he referred me to the time when I prayed with him, and gave him the Episcopal blessing at parting. I told him that this was the first time a thought of the kind ever entered my mind;—that the right of electing a bishop being vested in the convention of the diocese, any interference on my part, either directly or indirectly, with which object, would be an offence unpardonable, and any expectation which he might have formed to that effect, would be sure to defeat itself. I must therefore have been an enemy to myself, as well as to him, by harbouring such a thought. Great must have been his mistake of my meaning in any expression I might have used in "*that valedictory moment.*"

Mr. West then desired to be continued in his office abroad, as solicitor for donations to the college. The propriety of such continuation he founded on the acquaintances he had formed, and the facilities he had opened for success. His exhibition of this part of the subject was able and enticing; but the developement of the motives which, by his own acknowledgment, had hitherto guided him in advocating our cause, inclined me to forbear re-appointing him. Soon after this, he requested me to pay out of the 400*l.* he had collected for the college in Europe, his expenses to and from England, amounting to about 70*l.* Being out of funds, except what I had promised to others, I could not comply with this request—of the equity of which I could not judge, having received no statements of what he had received from the trustees in England, nor any other communication from them, neither by Mr. West nor through any other channel. I expressed to Mr. West my grateful acknowledgments for his services, but would wait till I should have heard from the trustees in England, before making him any payment from the money they had sent me. This determination gave me pain, but its correctness seems to be strengthened by the fact, that his drafts on Mr. Marriott of late have been sufficient to cover the expenses alluded to. The letter of that worthy gentleman contains the following:—

"If the outstanding subscriptions do not equal his [Mr. West's] last draft on me, (for 100*l.*, to which 15*l.* has been added as a rider,) I must beg to be indemnified from the first 100*l.* of Mr. Bates' annual bounty." These words are under date of June 10th, 1830. The same letter has also this expression: "Mr. West will have reached you, I trust, before this does," &c.

Mr. West left me for New-York, whence I received a blank draft for me to sign on Mr. Marriott, requesting to pay, if in first funds, if not, in any to be hereafter paid in, 33*l.* Putting these two last expressions together, it seems clear that there are no outstanding debts which are not already absorbed but the subscription of good Mr. Bates, and even his annual bounty is forestalled.

Besides this, I have been drawn on by Mr. West, through Mr. Taylor, of New-York, who, it seems, gave him the money for which he drew on me, under date of August 18, 1830, for 109 dollars and 22 cents. I make no comment on these facts—they speak for themselves.

One thing, however, is true—my situation at present is widely different from that which it is thought to be by most of our friends, and the public in general. Instead of that abundance in means which the publications alluded to would fain persuade the world we possess, to bring our improvements to perfection, the pecuniary resources of the college were never more straitened. Encouraged (and who, knowing the character of the English and Irish for benevolence, would not be encouraged?) by the prospects held out by publications, of the frequent and overflowing contributions, both of a public and private nature, in those countries, I went on with our plans of extended usefulness, as stated in this address. But where have I found means to bear up under the expense necessarily incurred? Where but from having recourse to loans from private friends? Had these been denied me at this juncture, where now would be the heart-sick person who addresses you? God's holy name be blessed and praised that he has been allowed to live and make this true statement of our affairs. It may be that the fountain of public benevolence, now closed upon us, may yet be opened, and pour forth its genial streams, to make glad the parched fields of our Zion. Who can tell but God may bring good out of evil, as he always hath done, and cause our drooping hearts yet to sing for joy?

P. CHASE.

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*The Rev. Dr. Gardiner.*

The death of Dr. Gardiner was announced at page 287 of our number for September. A friend has since favoured us with the Boston Daily Advertiser of the 8th of September, from which we copy the following biographical sketch of this estimable divine and accomplished gentleman.

*For the Boston Daily Advertiser.*

THE REV. DR. GARDINER.

Died at Harrowgate, England, on the 29th of July, aged 65 years, the Rev. John Silvester John Gardiner, D. D., rector of Trinity church, Boston.—This distinguished and venerable divine, who has thus breathed his last in a distant land, "by strangers honoured, and by strangers mourned," was a native of Haverford-West, in South Wales. His father, a prominent member of the English bar, having received a highly honourable appointment from the government, connected with the colonial dependencies in the West-Indies, removed, soon after the birth of his son, to the Island of St. Christopher's, and, subsequently, to Massachusetts. The subject of this notice was sent, at an early age, to England, to receive his education; and was, for a considerable period, the pupil—and, we believe, a favourite pupil—of the celebrated Dr. Samuel Parr; under whose auspices he acquired that thorough acquaintance with the ancient languages, and that deep, comprehensive, and graceful mastery of his own, which rendered him one of the

ripest scholars and most accomplished writers of his day. Returning to this country, he entered, at a suitable age, upon the studies preparatory to the sacred office, and was admitted to holy orders by the Right Rev. Dr. Provoost, bishop of New York. His first pastoral charge was in connexion with St Helena's church, Beaufort, South Carolina; whence he removed to Boston in 1792, on his appointment as assistant minister in Trinity church, on the Greene foundation; the late Right Rev. (then Rev.) Dr. Samuel Parker being the rector. On the death of Bishop Parker, the Rev. Mr. Gardiner was chosen to succeed him in the charge of the parish, and was inducted, as rector of Trinity church, on the 15th of April, 1805.

When Mr. Gardiner was settled as assistant minister, the income of the Greene foundation was by no means adequate to the support of a family. He was therefore induced, as well by this circumstance, as by the consideration that, at that time, opportunities for thorough classical instruction were few, to turn his eminent skill in the languages to the public account, as well as his own, by opening a school. His success in this most useful and honourable employment was great. The scholars offered by him for admission at Cambridge, were confessedly better fitted than those from any other quarter; and several of those whose learning and literary labours are most honourable to themselves and the community, are proud to remember that they were his pupils. The honorary degrees of A. M. from Harvard University, and of D. D. from the University of Pennsylvania, were spontaneous public tributes to his talents and erudition. As the duties of his parish increased, Dr. Gardiner found it necessary to withdraw himself in part from the labours of education, and, having discontinued his public school, received for many years a few private pupils at his own house. A circumstance should here be mentioned, which, while it illustrates the noble generosity of his nature, will long be remembered to his honour. The Greene foundation for the support of an assistant minister remained vacant from the death of Bishop Parker, in 1804, until 1828, during all which time Dr. Gardiner continued, single-handed, to discharge the duties of an extensive parish, and, for a considerable portion of it, in connexion with the labours of an instructer—uniformly replying to those who urged upon him the appointment of an assistant, that he had himself experienced the evils of a straitened income, and that, as he was in the full enjoyment of health and strength, he was resolved that no successor should be appointed, until the proceeds of the fund were fully adequate to his support.

Endowed by nature with a constitution singularly firm and vigorous, which his youthful fondness for athletic sports had consolidated, and habits of regular exercise, preserved with scrupulous strictness through his whole life, had served to confirm and perpetuate, there was no man in the community who better exemplified, until he had passed his threescore years, the elastic spring and conscious pride of health, and none on whom more sanguine hopes could have been founded of a life that should far outreach the allotted human span. But the wisdom of God allows to man no reasonable inducement to build upon the present life. The dealings of his providence are every day reminding us, that the race is not to the swift, nor the battle to the strong. Within three years there was a visible failure in the reverend doctor's health; and the anxious observer could easily perceive that his step was not so firm, nor his voice so full, nor the complexion of his cheek so clear, as it had lately been. A temporary suspension of his duties was resorted to. The best skill of the profession was called in. Still the hidden canker urged its ravages in secret. As a last resort, a voyage to Europe, on the recommendation of the ablest physicians, was undertaken; and he sailed from New-York for Liverpool, in April last, accompanied by his affectionate and devoted wife, and eldest daughter, entertaining himself the most sanguine hopes of benefit. A long and boisterous voyage severely tried the remnant of his strength, and he arrived at Liverpool still more exhausted. He repaired thence to London for the best medical advice, and having remained there several weeks, was directed to go to Harrowgate for the benefit of the waters. He had made but a brief trial of them, though with promise of advantage, when, having rode out as usual, and retired to rest early on the 28th of July, he awoke in the night, and complaining of faintness, said but little more, and at nine, on the morning of the 29th, died, without a struggle or apparent pain.

Thus departed from this mortal life, the respected and beloved rector of Trinity church, and for many years the oldest officiating clergyman in the city of Boston. He has left behind him no more accurate and accomplished scholar, no purer writer of "English undefiled," no more eloquent and acceptable teacher, no friend more kind and faithful, no man more exemplary for the discharge of all relative and social duties, no more sincere and unostentatious practical Christian; and, it may be added, he has left none who ever knew him, that does not lament his loss and honour his memory. His accurate scholarship, his extensive attainments, his eminent talent for reading, especially as exemplified in the admirable liturgical

services of the Church, and his eloquence as a preacher, sustained him for many years in the front rank of American clergy. The large, intelligent, and influential parish in which, for nearly forty years, he ministered acceptably, bear witness, by their uniform attachment to him, their prompt and liberal attentions to him in his sickness, and their deep and unfeigned sorrow for his loss, to the fidelity with which his relations towards them have been fulfilled. The whole community, all parties, all denominations, respecting him while living, and lamenting him when dead, bear witness to the excellence of his character and the integrity of his life. His afflicted family, part of them left strangers in a strange land, part of them deprived of the melancholy pleasure of solacing his dying moments, bear witness how kindly, how faithfully he had discharged the duties of a husband and of a father. To them his loss can never be repaired. To us, with them, the remembrance of his public usefulness, and of his private worth, will long remain a hoarded treasure in our secret hearts.

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*For the Christian Journal.*

## Sermons of the late Rev. Orin Clark, D. D., Rector of Trinity Church, Geneva.

### *Sermon V.—The Vanity of a dead Faith.*

1 Cor. xv. 2.—"Unless ye have believed in vain."

It is matter of astonishment, that a concern so important as that of religion confessedly is, should excite so little interest and attention as we find it generally does. Every man, we might reasonably suppose, who admits its importance and owns its sanctions, every one who believes he has a soul to lose or save, would feel the deepest anxiety to ascertain what prospects it opened to him in a future life, and what he must know, believe, and do, to secure a comfortable hope of happiness beyond the grave. That the infidel, who looks upon a future life as a dream, and scoffs at discoveries of revelation, should turn a deaf ear to its call, should neglect its obligations, and treat its sanctions with indifference and contempt, is what we might expect; and he may with reason, and to the shame of many who are professedly believers, boast of his consistency. But what can any but he, any who avow belief in the discoveries of the Gospel, say to excuse such conduct? To suffer ourselves to remain in doubt with regard to the divine origin of the Gospel, or to neglect its precepts because we may not feel absolutely certain that it came from God, and that we shall experience the reality of its sanctions in eternity, evinces a degree of stupidity and folly of which every man of common prudence and reflection ought to be ashamed. Yet this is wisdom, compared with the folly and stupidity of those who, while they firmly believe all the Scriptures reveal, give themselves little or no concern to inquire whether they so believe as to entitle them to an interest in its promises, and who live, in most respects, as if they knew nothing of religious duty, nothing of a future world.

There are few, or none, who do not reject the truth of the Gospel altogether, who have a belief in it of any sort, that do not presume that their faith is sufficient, and that they may safely rest upon it a confident hope of heaven and eternal happiness.

In opposition to this absurd and dangerous notion, which has peopled the regions of perdition, the apostle intimates in the text, that we may believe and still perish, that we may believe in vain; and it may be worth our while to inquire what sort of faith it is, or who they are whose faith is vain—who, though they believe, are without hope, and without any title to the favour of God. In the first place, then, those who have only a mere speculative faith, believe in vain. Thousands there are who yield an unreserved assent to the truths of the Gospel, they know not why; others there are who dare not deny them, yet have no faith except such as they inherit from their parents, and who believe for no other reason than because *they* believed; and all these are perfectly satisfied with themselves, and never entertain an apprehension that they have not true Christian faith, though theirs is perfectly dead and fruitless. It is nothing but a vain notion which floats in the understanding, and in no degree affects the heart, and in no case directs and controls the conduct. The life and con-

versation, the temper and affections, are in all respects the same that they would be if it had no existence—are, notwithstanding it, entirely influenced and governed by temporal worldly considerations and views. It answers, in short, no purpose except to deceive the possessor, to keep him at ease in his sins, and at length conduct him, unconscious of his condition and his danger, to the gates of perdition. More, then, surely, than in vain is it that we believe, if such be our faith. My brethren, let us inquire if we believe to any better effect—if, while we profess to be Christians, and allow ourselves to entertain a hope that our eternal peace is secured, we are not resting in a vain, fruitless, worthless faith, which will, ere long, land us in the regions of hopeless wo.

Again: Those believe *in vain*, whose faith does not produce the fruit of universal obedience. No error is more generally prevalent than the opinion, that if we admit the doctrine and entertain a reverence for the institutions of the Gospel, and cultivate some of the virtues, and practise some of the duties it enjoins, we are safe; our faith is sufficiently active and fruitful, though we disregard many of its most important injunctions, and presume to offend in every point, whenever interest or inclination demands it of us. But surely, would those who embrace and act upon this opinion seriously consider the subject, they must be immediately convinced that they are deceiving themselves to their own ruin; that, in fact, their faith is as worthless, that they are really as destitute of any principle of religion, as the class just noticed. They think that their partial attention to moral and religious duties is the result of faith, of regard to Christian obligation, and a proof that they do not believe in vain. But is it really so? Unquestionably not. Faith, true, sincere, lively faith, which alone can avail to save us, assists and maintains dominion over the whole man, and yields predominance to no other principle; subduing or rooting out every evil and corrupt affection, it plants in the heart the fear and love of God, and causes these to become the governing principles of life; and these principles, if they act at all, will act universally, not in this or that particular instance, but in all instances, and indeed all circumstances; if they really inhabit our bosoms and animate our hearts, they will suffer us to live in the commission of no known sin, or in the omission of any known duty. If you are deceived, therefore, upon this point, you must be so voluntarily. The principle is plain, and level to every understanding. If you do one thing from a sense of duty and the fear and love of God, you will do every thing from the same motive, and will leave nothing undone which he requires of you. If you are sober and honest, kind and merciful, because he has commanded you to be so, you will, for the same reason, endeavour to live godly, and devote your entire life to his service. If you study to learn his holy will in his word, if you call upon him and give him thanks in the secrecy of your retirement, and honour him in the worship of his holy temple—if you do this from a sense of his goodness to you and a desire to please him, the same principle will constrain you to draw near to him in all the institutions of his Gospel, will bring you with penitence and gratitude to the holy altar, and call forth your most assiduous endeavours to adorn the doctrine of God your Saviour in all things. Be not, therefore, deceived: if you have faith, show it by your works, by universal obedience to the laws of your Redeemer; otherwise, be assured, you believe in vain, and have nothing that deserves the name of religious principle.

Again: Those believe in vain, who endeavour to perform the duties and secure the advantages of religion, while their hearts are engrossed by the cares and pleasures, and their affections wedded to the interests and vanities of the world. Our Saviour himself has declared, "No man can serve two masters—Ye cannot serve God and mammon;" and the opposite nature of the service which they respectively require, clearly shows that it is an impracticable undertaking. Yet, how common is the attempt! How many are there, who, though desirous of an interest in a bet-

ter life, will not renounce the world to attain it; and who, while with one hand they cling to the latter, endeavour to grasp heaven with the other! And how often do they flatter themselves that they are successful in the attempt! My brethren, than this, no delusion can be more absurd and inexcusable. Were the Scripture silent upon the subject, reason and experience might teach us that we could not at the same time live to the world and to God, and that we can have no right to look for reward only from the Master we serve. The soul of all acceptable service is the heart and affections; and if these are engrossed by the interests, gayeties, and vanities of the world, all that we can render to God is utterly worthless—nay, it is but mockery to pretend to serve him, and cannot fail to provoke his indignation. This is the language of reason, and still clearer is that of Scripture upon the subject; upon no point is its language more explicit. Its first commandment we are told is, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength."—"My son, give me thine heart"—"Whosoever loveth the world, is the enemy of God."—"If any man love the world, the love of the Father," of God, "is not in him."—Whosoever is born of God, or becomes a true Christian, overcometh the world; "and this is the victory that overcometh the world, even our faith."—"Love not the world, nor the things that are in the world. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world." Now, my brethren, I repeat, it is worse than useless to attempt, in the face of these declarations, to persuade ourselves that we have any true Christian faith, any faith that can avail to eternal salvation, while our hearts and lives are devoted entirely or supremely to worldly pursuits and enjoyments. No matter how punctual we are in our observance of the forms of religion, the substance, the soul is wanting, and our professions of faith and godliness are but gross hypocrisy, and our hopes criminal delusion—we believe in vain. Yet let us not longer deceive ourselves; let us not amuse ourselves with ideas and expectations of heaven, while we are rapidly sinking into the dread abyss of perdition; let us believe to some purpose, or else abandon our hopes. If we cannot bring ourselves to renounce the world, renounce its corruptions and vanities, to abstract our minds from its busy cares and pursuits, so far as they would interfere with our higher duties, and to dispossess our hearts of a love for its corrupting pleasures, gayeties, follies, and dissipating amusements—if we determine still, let what may be the consequence, that these shall occupy our time, our thoughts, and affections, then let us look only to them for happiness both here and hereafter, nor longer strive to flatter ourselves that God will be our friend and our portion when these fail us. This we have no right to expect, and shall be disappointed if we do. All the reward we deserve, we receive here. Let us then make the best of it—enjoy it while we may—nor amuse ourselves with thoughts of a better, for which we will not labour.

Sensible beyond expression will be the disappointment of the persons now in view at a future day. They may still fancy that they do not believe altogether in vain; that they have, notwithstanding all we can urge to the contrary, quite religion enough to secure their peace and comfort now and for ever; and at present they may find it sufficient for this purpose. Doubtless, during the days of health and prosperity, when no evil comes nigh their dwellings, and no cloud overshadows their prospects, it may avail to allay their fears, and keep their minds at rest: but this scene, let them remember, must ere long change; the days of sorrow, of sickness, of death, and of judgment, must come—and then where shall they go for support and comfort? The world, which they have served, can afford them none; and, alas! they shall now find that they have no faith that can stand and sustain them in the trial; that they cannot claim God as their chosen friend and protector, and lay all their cares and sorrows upon him. That faith is

surely of little worth, and vain as to any valuable purpose, which cannot raise us above the world, and sustain us under all its sorrows; and that the several classes described have such faith, is attested by daily experience. Trouble, sickness, and death, which are appointed to us all, and none of us can long escape, dissipate the delusion in which they rested, and leave them to the bitter consciousness that they have lived in a vain shadow, and have no right to hope for the kind regard and merciful protection of God. For when the fascinations of the world are withdrawn, and all the splendid visions of worldly bliss disappear, and they are left to see their condition as it is—when nature yields under the weight of corruption, and they behold death aiming his dart at their bosoms, and see the throne of judgment rising to their view, it is impossible that they should not feel that they have believed to little purpose; that they have, in fact, neglected their highest interests, made the world their hope, and lies their refuge, and have nothing to expect but the angry sentence, "Depart from me, I know you not." My brethren, do we believe to any better purpose? Do we desire so to believe, that our faith may sustain us in hope and comfort in these seasons of trial, be our support in all the troubles of life, guide us securely through the dark valley and shadow of death, and procure our acceptance at the bar of eternal judgment? Let us then be convinced without delay of the folly of resting in any belief short of that which overcometh the world, conquers sin and corruption, and manifests itself in the fruit of universal obedience. This alone will stand the trial of the last day; this alone will enable us to triumph over death, and secure us the crown of righteousness, which fadeth not away.

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*Convention of Delaware.*

In conformity with the constitution of the Church in the diocese of Delaware, the annual convention of the same was held in St. Peter's church, Smyrna, on Saturday, the 12th of June, 1830: present, the Right Rev. Henry U. Onderdonk, D. D., officiating as assistant bishop of the Protestant Episcopal Church in Delaware, under the 20th canon, and president of the convention, and several clergymen and laymen. Morning prayer was read by the Rev. Isaac Pardee, rector of Trinity church, Wilmington, and a sermon preached by the bishop. Mr. Evan H. Thomas was elected secretary, and Mr. John Cloak treasurer of the convention. The secretary presented and read the following communication:—

"*To Evan H. Thomas, esq. Secretary of the Convention of the Protestant Episcopal Church in the State of Delaware.*

Philadelphia, June 7th, 1830.

DEAR SIR,

"I have duly received your notification of the convention of the Church in the state of Delaware, intended to be held on the 5th instant, but postponed, as I understand, to the 12th. If it should be recollected that during a course of forty-three years I have complied with every desire made known to me for the performance of any Episcopal service in your state, I trust I shall not be charged with the want of regard for the Church in Delaware, when I suggest, that for any present or future duties of this sort, as for the like in Pennsylvania beyond the vicinity of this city, it will not be unreasonable for me to devolve them on my right reverend brother, the assistant bishop of this diocese, who contemplates presiding in your ensuing convention, and for whom provision has been made with a severance from parochial connexion. My late time of life, and the parochial duties still lying on me, will, I trust, be my excuse for my thus limiting of my discharge of Episcopal duties in future. With my best wishes and my prayers for the prosperity of the Church in Delaware, and for your own health and happiness.—I am, dear Sir,

"Your very humble servant,

"WM. WHITE.

"P. S. Although the circumstances above detailed have prevented the exercise of my Episcopacy, except in a single act, yet it is a satisfaction to me to notice that, on the 1st of October last, I consecrated to the service of God, St. Andrew's church, in the borough of Wilmington."

The following address was delivered by the Right Rev. Bishop Onderdonk:—

"*Brethren, the Clerical and the Lay Members of this Convention,*

"My former visitations of the parishes in this state were made at the request of my venerable diocesan, Bishop White, who, by a vote of your standing committee, had charge of this diocese under the 20th canon of the General Convention. But your respectable body having, by a vote passed at its last annual meeting,

requested me to act under him as the assistant bishop of the diocese, it affords me pleasure to appear among you, and take my seat as a member of the convention of this branch of our Church. The kindness with which I have been received throughout your state, renders it a gratification to me to add the few services it requires to those of a large and laborious field of the duty with which I am permanently connected.

"Agreeably to the 45th canon of the General Convention, I make to you the following report of my proceedings during the past year, in and for this diocese:

"On Sunday, August 9, 1829, I admitted the Rev. Isaac Pardee, deacon, duly recommended by your standing committee, to the holy order of priests. The ordination was held in Christ church, Philadelphia, and the Rev. Dr. Abercrombie, and the Rev. Dr. Beasley, of the diocese of Pennsylvania, united in the imposition of hands.

"On Sunday, January 10, 1830, I officiated, morning and afternoon, in Emmanuel church, Newcastle.

"On Tuesday, April 6th, I consecrated to the service of Almighty God, Trinity chapel, in the borough of Wilmington. This beautiful and commodious edifice was erected by the ancient corporation and the congregation of Trinity church, in order to have a place of worship within the limits of the town. On Easter Sunday, April 11th, I visited Emmanuel church, Newcastle, where I preached twice, and administered the holy communion. On Easter Monday, April 12th, I visited St. James's church, Stanton, preached, and administered the holy communion.

"On Whitsunday, May 30th, I visited Wilmington, and performed services in the several churches, as follows:—In the morning, I preached in Trinity church, and administered the holy communion. In the afternoon I preached in Trinity chapel, and confirmed eight persons. In the evening I preached in St. Andrew's church, and confirmed fourteen persons.

"Yesterday, June 11th, I officiated in St. Ann's church, Middletown, and baptized three children. This is an interesting congregation, and I indulge the hope that measures will be pursued to restore to it the regular services of a clergyman.

"I shall include in this report the services appointed for to-morrow, with which I intend finishing my visitation of this diocese for the present season.

"[On Sunday, June 13th, I preached in St. Peter's church, Smyrna, in the morning, and administered the holy communion. In the afternoon and evening I preached in Christ church, Dover, and confirmed seven persons in the afternoon. This building, which, at my visit in March, 1829, was unfit for use, has been very substantially repaired, and made commodious and comfortable. The congregation is on the increase, and its prospects are every way encouraging; and there needs no fuller proof than is now exhibited in this parish, that our Church can be resuscitated where it has decayed in Delaware. It has pleased Providence, however, to deprive this parish and the diocese of their most distinguished member, the Hon. Nicholas Ridgely—an event which mingled deep sorrow with the gratification I enjoyed in my visit to this place. On Monday, June, 14th, I officiated in Emmanuel church, Newcastle, in the evening, and baptized one child.]

"Before concluding this address, I deem it proper to draw your attention, as I have formerly, to the subject of diocesan missions.

"There is much necessity for missionary effort in parts of this diocese, and measures of this sort will be best conducted by either an active *committee* appointed by the convention, or by a vigorously conducted *society* formed independently of it. The missionaries, in either case, to be employed only under the direction of the diocesan ecclesiastical authority. The committee, or the acting members of the society, should reside sufficiently in one neighbourhood to hold meetings without difficulty. This plan has, indeed, no glare, and presents none of the plausible attractions not unusual in attempts of the kind; but I am confident you will find it more effectual than any other, as I have never known the diocesan system of missionary operations fail, when pursued exclusively and perseveringly, or as much so as circumstances would permit. My desire to have missionaries of our Church in this diocese, will, I trust, be accepted as a sufficient reason for my repeated and urgent earnestness in bringing this subject before you. There certainly are materials and resources in Delaware for a greater extension and prosperity of our Church than she now enjoys.

"H. U. ONDERDONK."

The following persons were elected delegates to the General Convention:—The Rev. Stephen W. Presstman, the Rev. Isaac Pardee, the Rev. Daniel Higbee, and Messrs. John Cummins, William T. Read, and Samuel Paynter.

The Rev. Stephen W. Presstman, the Rev. Daniel Higbee, and Messrs. John Cummins and Henry M. Ridgely, were elected the standing committee.

The parochial reports, which were received from but six churches, afford the following aggregate:—Baptisms (adults 17, children 39, not specified 5) 61—Marriages 30—Communicants 165—Funerals 30. In almost every instance these reports give gratifying accounts of the state of

Sunday schools, which appear to be well attended, and conducted by diligent and pious teachers.

There are sixteen churches and chapels in this limited diocese, and six presbyters, the whole under the superintending care of the right reverend the bishop and assistant bishop of Pennsylvania, officiating by invitation of the convention, under the 20th canon of 1808.

The next annual convention will be held in St. Peter's church, Smyrna, on the Saturday next preceding the second Monday in June, 1831.

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*For the Christian Journal.*

## THE REV. SMITH MILES.

Messrs. Editors,

On looking over some of the back numbers of the Christian Journal for the present year, I found a notice of the death of the Rev. Smith Miles, of Chatham, Connecticut, unaccompanied with any remark concerning his character and usefulness. The writer of this article was intimately acquainted with him, and feels it due to the memory of an unassuming, but faithful clergyman, who, during a ministry of more than thirty years, had done much to promote the interest of the Church, to put upon record, in your valuable paper, a brief account of his life.

The subject of this notice was a native of Derby, in Connecticut. He prepared for college under the instruction of the late Dr. Mansfield, one of the fathers of the Episcopal Church in that state. He graduated at Yale College, where his attainments in Greek literature, moral science, and metaphysics, procured the favourable opinions of the president and faculty. His theological studies were chiefly pursued under the direction of his former preceptor, but finished with that able divine, the Right Rev. Dr. Seabury, then bishop of Connecticut, whose favour and confidence he enjoyed till his death.

Mr. Miles was early settled in the parishes of Chatham, Middle-Haddam, and Hebron. These churches flourished under his ministrations; and the churches in Chatham and Middle-Haddam having increased in numbers and *ability*, so as to require the whole of his labours, his attention was soon confined to them. In the year 1812 it became expedient to form new arrangements for the parish at Middle-Haddam, and he accordingly relinquished the charge of it. Previous to this, however, he had organized a church at Glastenbury, and he now engaged to officiate there every fourth Sunday, the parish at Chatham having become able to stipulate for his services the other three. Great success attended his labours at Glastenbury. About fifty families joined the Church, and erected a house for public worship, which in size and beauty is surpassed by few country churches in Connecticut. He continued to officiate in this church one fourth of the time, until about 1820, when the church in Chatham, which had been gradually increasing during the whole period of his ministrations, required the whole of his services. Through the remaining years of his life, Chatham continued the only scene of his labours. He had seen this church, for more than thirty years, rising in importance under his pastoral care. From a very few families, it had increased to more than one hundred, whom it was natural that he should regard almost with paternal, as well as pastoral affection, and who, with as few exceptions as ever falls to the lot of a pastor, looked up to him with affectionate and filial reverence. Indeed few clergymen have been, through a long ministry, more successful, or more happy.

In the last years of his life, he had the satisfaction of being rector of a parish raised by his own exertions, sustaining a high character for zeal and liberality, respectable in point of numbers, and the best endowed in Connecticut. At different periods, through his instrumentality, two legacies were made and secured to the church, one of $4000, and the other of $8000.

Under these prosperous circumstances, the question of building a new church was decided upon, and a suitable site obtained, about three years before his death; but, in consequence of some opposition to the new location, the measure was deferred, chiefly from a desire, on his part, that his people should be united in the only undertaking which now seemed necessary to their temporal prosperity.

Few men have pursued a more quiet and peaceful course, and few clergymen have left behind them evidences of more successful ministrations. He was not ambitious of distinction—all his interests were concentrated within the limits of his own cure. Though he was among the most humble and unpretending, yet he was among the most successful, but he was indifferent about the reputation which success might give him.

Clouds sometimes passed over him. He was subject to great depressions, and sometimes a deep gloom would for a time seem to deprive him of all enjoyment; but his disposition was kind and amiable, his liberality amounted almost to a fault, his friendships were sincere and lasting, and his principles were sound and orthodox. It deserves to be mentioned, that his labours, which were so much blessed, were performed amidst incessant bodily suffering, and a large share of domestic trial. A dark cloud rose upon all his temporal prospects the last year of his life, which was removed only by death.

### *Bishop Chase and the Rev. Mr. West.*

In a preceding part of the present number we have inserted the address of Bishop Chase to the convention of the diocese of Ohio. In connexion with that document, we copy from the Gambier Observer of the 17th of September, which has been handed to us since the address was printed off, the following article:

"As the Right Rev. Bishop Chase was commencing his address to the convention, the Rev. Mr. West, who had not for some weeks past been at Gambier, came in, and at the conclusion of the address arose and requested a copy, that he might reply to it the next day, with the permission of the convention, when he would remove any unfavourable impression which might have been made respecting himself. The next day a committee, after hearing Mr. West at some length in public, made the following report, which was unanimously accepted:—

'The committee appointed to consider and report upon such parts of the bishop's address as relate to the Rev. Mr. West, beg leave respectfully to state—

'That there appeared to them to be two points in the aforesaid document, demanding their attention. First, the pecuniary collections in England; and secondly, that which relates to the Episcopal succession in this diocese.

'1st. In respect to the first point, there seems, after the most careful examination which your committee could give to the subject, a mistake with regard to 100*l*, of which error, the explanation suggested in the bishop's address is, perhaps, the true one. It is at least perfectly satisfactory to the minds of the committee.

'In the absence of all documentary evidence on the subject of the collections made in England by Mr. West, your committee are not able to state with precision the actual amount obtained by him in that country. From the solemn declarations of Mr. West, however, corroborated in some degree by the testimony of Lord Kenyon and Mr. Marriott, we have reason to believe that none of the funds passed through Mr. West's hands. It may further be stated, that Mr. West explicitly declared that he had no agency whatever in the publications made in the newspapers on the subject of his collections, except only in that originally inserted in the Philadelphia Recorder; and that he expressed his regret at the unfavourable effect which the exaggerated statements alluded to are calculated to produce.

2d. With regard to the second point—the succession to the Episcopal chair of this diocese—your committee have no doubt but that an entirely erroneous impression existed in the mind of Mr. West. No sufficient evidence has been submitted to the committee, that the right reverend bishop ever held out to Mr. West the hope of succeeding him in his Episcopal office. And your committee are pained to add, that, between the defence publicly delivered before the committee by Mr. West, and his answers to them in private upon this point, there was a manifest inconsistency. Your committee understood Mr. West to say, on the first occasion, partly from a written declaration, and partly extemporaneously, that the bishop had privately invested him with the spiritual character of a bishop, or at least that he solemnly promised to leave on record, in case of his [the bishop's] decease, a recommendation of him [Mr. West] as his successor. Afterward, when Mr. West was asked by the committee, "Will you give your written statement concerning the Episcopacy to the committee?" he declined a compliance, after repeated and earnest solicitations. And when the inquiry was made of him by the committee, "How could you suppose that Bishop Chase intended to exert his influence to make you his successor?" Mr. West replied, "My *impression* is, that the bishop said he would recommend me." Your committee doubt not that such an impression existed on the mind of Mr. West: but it appears to them that there is material difference between the *positive assertion* that Bishop Chase had invested him with the spiritual character of a bishop, or would leave on record a recommendation of him to the Episcopal office, and the above reply, "My *impression* is, the bishop said he would recommend me." All which is respectfully submitted.

'B. P. AYDELOTT,
'INTREPID MORSE,
'BEZALEEL WELLS,
'PLATT BENEDICT,
'JOHN BAILHACHE.'

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### *Consecration of Bishop Stone.*

We extract the following from a letter published in the Philadelphia Recorder of October 30th:—

"On Thursday morning, the imposing and deeply interesting ceremony of consecration took place. The bishop-elect, Dr. Stone, took his seat in the middle aisle, accompanied by two presbyters of the diocese, Rev. J. P. K. Henshaw, D.D, and Rev. William Blanchard. I counted no less than forty Episcopal clergymen present. The morning prayer was read by the Rev. Dr. Wyatt, rector of the church. The ante-communion service by Bishop Meade. The sermon, by the venerable Bishop Moore, is beyond my description: his text was, 'Now then we are ambassadors for Christ,' &c., and was a most faithful and animated description of the apostle Paul's view of pastoral fidelity. The discourse gained, as far as I could learn, unhesitating approbation. With great judgment the bishop avoided even the least allusion to the subjects which had caused distress and agitation in the diocese, and he confined himself to the great duty of presenting the truth of the Gospel of Jesus Christ. The elocution of Bishop Moore is of the most attractive character, and an audience, certainly of not less than 3000 persons, were held in almost breathless satisfaction. After the sermon, the candidate was presented to the presiding bishop, by Bishops Moore and Onderdonk: the testimonials from the diocese were read by the Rev. Mr. Blanchard; those from the various standing committees, by the Rev. Dr. Henshaw; and those from the bishops, by the Rev. John Johns.

"It was delightful thus to see those who

had been brought forward by their brethren, for two successive years, as candidates for the vacant Episcopate, and others who had been parted in the convention, uniting in the solemn exercises which secured to the diocese of Maryland a bishop, in whose election all parties had united.

"Dr. Stone is in person tall and thin. He appears to have suffered much by the sickness usually so much prevailing in certain portions of the Eastern Shore of Maryland. His appearance, however, is very interesting, and I have no doubt that he will be enabled to discharge his duties in a manner satisfactory to his diocese, and useful to the cause of Christ in general.

"On Thursday evening the Episcopal churches in Baltimore were opened for divine service. Bishop Moore preached in Trinity church; Bishop Meade in Christ church; Bishop Onderdonk in St. Paul's, and in St. Peter's church. The Rev. Mr. Tyng preached a most interesting and useful discourse on the manual labour system, connected with mental instruction."

## EPISCOPAL ACTS.

### *In the Eastern Diocese.*

On Wednesday, the 20th October, the Right Rev. Bishop Griswold visited St. James' church, Greenfield, Massachusetts, and preached both afternoon and evening. The holy rite of confirmation was administered to twenty-five persons. The services were peculiarly solemn and impressive, and an increased interest was added to the occasion, from the number of young persons who, in a full conviction of their obligations, and, as we have reason to believe, under the most serious impressions, presented themselves to confirm and ratify their baptismal vows and engagements, and to receive the blessing of the highest officer in the Church militant. To three of those the ordinance of baptism was administered on the day of confirmation and the Sunday previous.

On Sunday, the 24th, the bishop commenced his visitation of the churches in the county of Berkshire, and in the morning preached at St. Luke's church, Lanesborough; and in the afternoon and evening, at the lecture-room, now hired as a temporary place of worship for the new Episcopal society in Pittsfield, which was legally organized a few months since, under the name of St. Stephen's church. A large number of respectable worshippers were assembled, who gave promise of forming a very efficient and important auxiliary to our churches on the western side of Connecticut River, in Massachusetts, and afford very encouraging indications of the future prosperity and increase of our communion in this place.

On Monday, the 25th, the bishop preached at Trinity church, Lenox. During his visitation in this town, much interest was manifested, and doubtless much good resulted, from a personal interview which took place between almost every individual member of this church and society and their respected and beloved diocesan, with whom they had the pleasure of passing the evening in social conversation, at the house of their minister.

On Tuesday, the 26th, accompanied by one of his presbyters, the bishop visited St. James's church, Great-Barrington, where he preached in the afternoon, and administered to seventeen persons, under associations of the most impressive solemnity and religious feeling, the holy rite of confirmation.

On Thursday, the 28th, the chapel of St. James's church was consecrated. This building was recently erected at Vandeusenville, a small flourishing manufacturing village, a mile and a half or two miles from the centre of the town of Great-Barrington, and is finished in a style of neatness and simplicity well worthy of the worship of God, and creditable to the taste of the people. The number of communicants who attended on this occasion was much larger, perhaps, than was ever before assembled in any one of our churches at the same time, in this part of the Eastern Diocese; and the imposing solemnity of the different services on this day have seldom been more deeply felt, or more strikingly manifested. The deed of donation and request to the bishop, for the consecration of this chapel, was read by the Rev. Aaron Humphreys, late rector of St. Luke's church, Lanesborough, and the deed of consecration by the Rev. B. C. C. Parker, minister of Trinity church, Lenox, and St. Paul's church, Otis. Morning service was performed by the Rev. Stephen Beach, rector of St. Stephen's church, Salisbury, in the diocese of Connecticut. The communion was administered by the bishop, assisted by one of the attending clergy.

The next visitation of the bishop was to St. Paul's church, Otis, where, for want of a more suitable place of meeting, divine service was held in the newly erected edifice, at present in an unfinished state. The sermon of the bishop was here listened to with deep interest by an attentive and respectable congregation, for whom such accommodations only could be made as the condition of the building afforded.

On Friday, the 29th, the bishop, attended by the Rev. Mr. Humphreys, the Rev. Mr. Beach, and the Rev. Mr. Parker, proceeded to Blandford, when St. Mark's church was consecrated. The morning service was read by the Rev. Mr. Humphreys, and the bishop was assisted in the administration of the communion by the

Rev. Mr. Parker. During a confirmation which the bishop held in this church on the present occasion, a most impressive incident occurred, which could not fail universally and deeply to affect the very large assemblage of worshippers, which, from a distance of many miles, the services of this day had called together. It was the sight of a venerable and respectable old man, who, tottering under the infirmities of more than *fourscore years*, presented himself among the number of those who were around the altar for the reception of this sacred rite. Those who had often been present at this solemn and interesting ceremony of our Church in other places, here found their feelings entirely overpowered. Many, very many, to whom the service was new, gave the most natural and significant signs of uncontrollable sympathy. The distinct, and, we doubt not, heartfelt responses that this old man made, with a voice choked by emotion, sent a thrilling sensation through the congregation; and the gushing tears which for a moment stood in his eyes, and then fell fast on the altar-rail, finding their way from his face by the easy channels which time had made for them, could not but affect every beholder. It was with much gratification that he was again observed by the worshippers, a short time afterwards, among the number of those to whom the bishop distributed the sacred symbols of that Saviour's dying love, whose grace and Spirit may reach even to some of the last of the followers who join in his service.—St. Mark's church is a neat and convenient edifice, of suitable dimensions for the accommodation of the worshippers, and has been erected by the liberality and commendable exertions of a few individuals who are much interested in the support of religious worship.

*In the Diocese of Connecticut.*

A special ordination was held on the 8th of October, in Christ church, Hartford, when Mr. John Morgan was admitted to the holy order of priests by the Right Rev. Bishop Brownell. Morning prayer was read, and the candidate presented by the Rev. Professor Potter, of Washington College, and an appropriate address delivered by the bishop.

Bishop Brownell, in his recent visitation, administered the holy rite of confirmation in the following parishes, viz. in New-Haven to 12 persons, Stamford 11, Norwalk 17, Wilton 8, Fairfield 24, Bridgeport 23, Stratford 13, Guilford 3, North-Guilford 10; in all 121.

*In the Diocese of New-York.*

On Wednesday, October 13th, in St. Paul's church, New-York, the Rev. Augustus Fitch, and the Rev. Alva Bennett, deacons, were admitted to the holy order of priests by the Right Rev. Henry U. Onderdonk, D. D. assistant bishop of the diocese of Pennsylvania, to whom canonical application had been made by the standing committee. Morning prayer was conducted by the Rev. Dr. Lyell and the Rev. Lewis P. Bayard, and an address delivered by the bishop. The candidates were presented by the Rev. Dr. Lyell, who, together with the Rev. Mr. Bayard and the Rev. Dr. Onderdonk, the bishop-elect, united with the bishop in the imposition of hands.

*In the Diocese of Ohio.*

At a special ordination, held on the 15th of September last, at Kenyon College, the Right Rev. Bishop Chase admitted to the holy order of priests, the Rev. James M'Elroy, and to the holy order of deacons, Mr. John O'Brien.

*In the Diocese of Quebec.*

At page 285 of our present volume, we noticed the consecration, on the 8th of August last, by the lord bishop of Quebec, of Christ church, Montreal. The Christian Sentinel furnishes the following account of subsequent duties discharged by this active and diligent prelate:—

"On Friday morning, August 13th, the bishop left Montreal for Upper-Canada, taking his route by the Ottawa, and having previously notified the clergy in that part of the diocese of his intention. He reached Bytown the following afternoon, and proceeded the same evening to the township of March, accompanied by the Rev. Mr. Ansley, as he had appointed Sunday, the 15th, for holding a confirmation in the church there. The weather, unfortunately, was so unfavourable on the appointed day, that most of the candidates from a distance were prevented from attending. Only six were present, to whom, after confirmation, the bishop delivered an impressive charge concerning their responsiblity generally as the covenant-children of God, and of the indispensable duty of attending to all their religious duties as the means of grace, and of obtaining the assistance of God's Holy Spirit.—On Monday he returned to Bytown, and on Tuesday, the 17th, consecrated St. James's church, at Hull, in Lower-Canada; and in the afternoon confirmed eight persons more, who had been prevented from attending for that purpose on the Sunday preceding.—On Wednesday he proceeded on to Richmond, accompanied by the Rev. R. Short, who came over the previous evening, for the purpose of meeting him; and on Thursday morning, twenty-seven persons received the rite of confirmation in the church at Richmond.—On Friday the Bishop continued his route to Beckwith, a distance of sixteen miles, but through a road almost impassable; the

cart which carried his baggage was the *first* that ever passed entirely through. Beckwith is settled chiefly by Irish Protestants. A small stone church has been erected, in which the bishop confirmed, on Saturday, the 21st August, 106 persons. There was a very large congregation, and the Rev. Mr. Harte, who has lately been appointed to that mission, has an extensive field on which he bestows his labours.—Sunday, the 22d, being the day fixed on for the consecration of the church, as well as for holding a confirmation at Perth, the bishop left Beckwith in the afternoon of Saturday, and reached Perth late that evening. Mr. Harris met him about half way. On Sunday, the 22d, the ceremony of consecrating St. James' church took place; and in the afternoon 112 persons were confirmed—a strong proof of the strength of the Church in that neighbourhood. On Monday he left Perth for Brockville, where he arrived on Tuesday; and on Thursday, the 26th, consecrated St. James's church at Maitland, distant from Brockville about six miles, and attached to the mission at Prescott. In the afternoon, thirty persons, approved of by the Rev. Mr. Blakey, were confirmed. The bishop returned to Brockville the same evening, and embarked the following morning for Kingston.—On Monday, the 29th, sixty-eight persons, including eighteen soldiers of the royal artillery, were confirmed in St. George's church, in that town—making a total of 357 persons confirmed after leaving Montreal."

"The following account of the movements and Episcopal acts of the bishop has been politely furnished for the Sentinel by his chaplain, dated York, 29th September:—

"We left Kingston on the evening of the 1st September, and on the 2d the bishop administered the apostolic rite of confirmation to eleven persons in the church at Bath.—On the 3d, he preached to a small congregation at the church of Fredericksburg. Through some mistake in giving notice, the majority of the people were not aware of his intention.—On the 4th, St. Paul's church at Adolphustown was consecrated, and at the same time twelve persons were confirmed. We proceeded on the same evening to the flourishing village of Hallowell; and on Sunday, the 5th, the consecration of the commodious new brick church at Picton took place. There was a large congregation; and it is due to the Rev. William Macaulay to say, that the church has been built principally at his own expense, and the congregation formed chiefly through his exertions. The church is called St. Mary Magdalene's. The same afternoon the rite of confirmation was administered to twenty-one individuals.—On the 6th we left Hallowell in a heavy shower of rain, for the Mohawk church, having left word for the steam-boat to call for us. On our arrival at the church, we found many of the Indians assembled, and a corpse for interment. After the funeral, twenty-one persons were confirmed, nineteen of whom were Indians. The evening service was partly performed, and a short exhortation given, through the interpreter. The steamboat was delayed much beyond its usual hour, but we got a fire made in the stove, and the Indians brought us some bread, and milk, and butter, so that we managed very well. At eleven o'clock the steamboat passed, and notwithstanding all our hailing, would not stop, the captain being asleep at the time; we of course made up our minds to pass the night in the church; but fortunately the captain of the boat discovered the mistake that had been made, and was so very obliging as to return for us about two in the morning. We therefore reached Belleville at seven o'clock on the morning of the 7th.—On the 8th, the burial ground adjacent to St. Thomas's church, Belleville, was consecrated, and at the same time forty-four persons were presented for confirmation by the Rev. Mr. Campbell.—On the 9th, we left for the township of Murray, where the Rev. J. Grier is stationed. The same day, St. John's church was consecrated by the bishop, and the rite of confirmation administered to forty-four persons. Mr. Grier had examined and approved of sixty, but sixteen were prevented from attending.—On the 10th we left the carrying-place for Cobourg, where we arrived the same afternoon.—On Sunday, the 12th, a collection was made in aid of the Newcastle district committee of S. P. C. K., and in the afternoon forty-five persons were confirmed. The church, which has lately been very considerably enlarged, is now one of the most commodious in the diocese.—On Monday, the bishop presided at the annual meeting of the committee of S. P. C. K., when a most satisfactory report was read by the Rev. A. N. Bethune, one of the secretaries. We left Cobourg the same evening for Port Hope, where the Rev. James Coghlan has lately gone. On the following day, after the regular morning service, and a sermon from the bishop, the burial ground around the church was consecrated. Mr. Coghlan having but lately arrived, and a confirmation having been held at Port Hope about two years previous, this rite was not administered on the present occasion. We arrived here on the 18th inst. —Confirmations, 198."

"On Sunday, Sept. 26th, the bishop of Quebec held an ordination in St. James's church, York, Upper-Canada, when the Rev. William Boulton, B. A. Queen's College, Oxford, the Rev. Abraham Nelles,

and the Rev. Henry Patton, were admitted to the order of priesthood; on which occasion the bishop delivered an appropriate sermon, setting forth the duties of the Christian ministry."

*"To the Editor of the Christian Sentinel.*

"Ancaster, October 11th, 1830.

"Rev. Sir—In a late communication I gave you a short account of his lordship's visit to Fort Erie, Niagara, &c.

"On Friday last, the 8th instant, the apostolic rite of confirmation was administered in the church at St. Catharine's, to thirty-five persons. Yesterday, being Sunday, St. John's church in this village was consecrated, and thirty-four persons confirmed. The day being remarkably fine, the church was crowded in every part by persons from the surrounding neighbourhood, assembled to witness these solemn services of our Church. St. John's church is a commodious building, capable of accommodating a large congregation, and is very respectably finished in every essential part.

"The bishop holds a confirmation on Thursday next, (Deo volente,) in the church at Woodhouse; and his lordship proposes consecrating the Mohawk church on the Grand River, and confirming there also before his return to York.

"I remain, Rev. Sir, yours, &c.

"R. D. Cartwright.

"Ancaster is a beautiful village, situated above the mountain, about seven miles from the head of Burlington Bay, and three from Dundas. It is a delightful spot, and commands an extensive view of the country round to the northward, and may be called the key of western travel. Several spirited individuals of the place deserve great praise for their exertions in regard to 'St. John's church.'—*Ed. Sent.*"

*Obituary Notice.*

Died suddenly at the parsonage-house, Cornwall, Upper-Canada, on Saturday, the 18th of September last, in the sixtieth year of his age, the Rev. S. J. Mountain, A. B., rector of that place for the last thirteen years. He was a graduate of Caius College, Cambridge, and in the year 1793 accompanied his uncle, the late bishop of Quebec, to this country, to whom, as well as to the present bishop, he was chaplain. For more than twenty years he was rector of Quebec, and during the greater part of that period he acted also as chaplain to the forces.

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Died at York, Upper-Canada, on the 5th of October, the Rev. Allen Macaulay, curate of York and parts adjacent.

*Monument to Bishop Hobart.*

At the late convention of the Church in the diocese of New-York, a resolution was passed to erect a monument to the memory of Bishop Hobart in St. Peter's church, Auburn; and a committee was appointed to procure the same. The funds are expected to be raised by voluntary subscriptions, or by collections in the different parishes, previous to or during the approaching season of Advent.

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*Sermons on occasion of Bishop Hobart's Death.*

"Twelve Funeral Sermons, delivered in New-York and elsewhere, on occasion of the Death of the Right Rev. John Henry Hobart, D. D., Bishop of the Protestant Episcopal Church in the State of New-York," with a sketch of his life and character, and a portrait from a valuable original painting, comprised in a neat duodecimo volume, are now in press, and will be published with all speed. Subscriptions for this volume, at one dollar in cloth, are received at the bookstore of T. & J. Swords, 127 Broadway, and by most of the clergy of the Protestant Episcopal Church in the United States.

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*Bishop Hobart's Works.*

We are happy to be authorized to announce to the public the intention of the gentlemen to whose superintendence the late lamented Bishop Hobart intrusted his unpublished Works, that a selection of them, accompanied by his Memoirs, will be immediately prepared for publication. The intrinsic merit of these works, and the interest thrown around them by the splendour of the departed prelate from whose able pen they proceeded, will, we doubt not, give them a general welcome in the Church of Christ.

All communications upon the subject, addressed to the Messrs. Swords, 127 Broadway, New-York, or the Rev. L. S. Ives, will meet with the most prompt attention.

*Calendar for December*, 1830.

5. Second Sunday in Advent.
12. Third Sunday in Advent.
15. } Ember Days.
17. }
18. }
19. Fourth Sunday in Advent.
21. St. Thomas.
25. Christmas Day.
26. First Sunday after Christmas. St. Stephen.
27. St. John the Evangelist.
28. Innocents.